

BORN FOR SUCH A DAY

THE AMAZING STORY OF WESTERN EVANGELICAL SEMINARY



GLEN WILLIAMSON

WITH A PREFATORY TRIBUTE BY

The Hon. Mark O. Hatfield

The Amazing Story of Western Evangelical Seminary

Born For Such A Day

by

Glen Williamson, D. Litt.

Le Sabre Press

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To the graduates of WES,
yesterday, today, and tomorrow.

A PREFATORY TRIBUTE

by

The Hon. Mark O. Hatfield

I remember mounting the high pulpit in the cathedral of Princeton University to address the graduates of Princeton's Theological Seminary. I see, in my mind's eye, the awesome beauty of the setting: the construction, the architecture, the affluency. I can't help but contrast that with the simplicity of Western Evangelical Seminary, and I realize we are talking about something more than brick and mortar. We are talking about the lives of dedicated men who are thoroughly committed to serving the Kingdom of Jesus Christ.

I have intimate memories of walking with Dr. Petticord through the original grounds of the seminary. I listened to him verbalize his vision of a great institution, and the part it would play in building the Kingdom of God. I think of the many occasions when he was the center of controversy, and I have been inspired by his kind, courageous style. When the tide was running against him, when his peers would rise to smite down this giant, he always remained calm — above the turmoil — to bear and persevere. And he was always the first to give God the credit and the praise.

Jesus said, "Love one another." He said, (Jn. 13:34-35) "A new commandment I give unto you, that ye love one another; as I have loved you . . . By this shall all men know that ye are my disciples, if ye have love one to another."

This is what the leadership and constituency of Western Evangelical Seminary is imparting in the lives of its graduates. and therefore it is blessed of us all. May it continue to grow and prosper because it seeks to fulfill the real commission of Christ.

By the same author:

Julia, *Giantess in Generosity*

Frank and Hazel, *the Adamsons of Kibogora*

Repair My House, *a Biographical Novel of Francis of Assisi*

Geneva, *Missionary to the Chinese*

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Paul P. Petticord

Dr. Paul P. Petticord is the only man, to date, to serve as president of Western Evangelical Seminary. His name is listed in *Who's Who in America*, *Who's Who in the West*, *Who's Who in American College and University Administration*, *Who's Who in American History*, *Who's Who in the World*, *Who's Who in the Dictionary of International Biography*, *Personalities of the West and Midwest*, *Community Leader and Noteworthy Americans*, and the *Social Directory of Oregon*.

In 1973, he was named "Holiness Exponent of the Year" by the Christian Holiness Association.

A graduate of Ohio State University, he holds the Master of Arts Degree from the University of Southern California, and honorary doctorates from Asbury and Houghton Colleges.

1

The Seedling

The post-war era of the 1920s proclaimed a heyday for liberalism. Darwin became God, and no man was educated unless he could talk intelligently of Freud and the "cure-all" of psychoanalysis. And following the Bryan "victory" in the famous Scopes trial, the word, *fundamental*, became synonymous with *fanaticism*. One modernist contended that the "isms" and "asms" had to have spasms in order to get a hearing. In the seminaries, both Mary's virginity and Christ's divinity became laughing stock among the young "intellectuals" in their dormitory buzz sessions, and there is little doubt that an exaggerated picture of a "dying" culture within the Christian community was causing many old-line, evangelical denominations to join the ranks of the theological liberals.

Out of all this there emerged a social gospel that offended hundreds of knowledgeable, stalwart men within the ranks who contended firmly for the faith of their fathers. Behind the scenes, these men were holding on.

Then, in another post-war era — the late 1940s — evangelical Christianity experienced an unexpected revival. The Youth for Christ movement sprang up overnight with “bobby soxers” and their masculine counterparts singing *hallelujah* from Seattle to Miami and on to international fame. Catapulted from the enthusiasm of its Saturday night rallies was a handsome young evangelist named Billy Graham whose trans-denominational crusades were soon to startle the world. Congregations, great and small, were building tabernacles and churches in every community of the land, and Bible colleges with “quickie” courses were grinding out preachers to fill the gaping pulpits.

In August, 1948, a YFC Congress on Evangelism opened in Beatenberg, Switzerland under the general direction of Torrey Johnson, a Chicago pastor who was instrumental in sparking the Youth for Christ movement. Delegates from every corner of the world arrived in unprecedented numbers as Torrey and his assistant, Bob Cook, arranged the final details of the program; appointed interpreters for the speakers in order that men of all nations might hear the gospel in their own tongues; and they named Bob Pearce, Billy Graham, Harold Ockenga, Paul Petticord, and Oswald Smith along with themselves to constitute the preaching staff.

Ironically, Paul Petticord, the president of a newly organized interdenominational seminary in Portland, had been a district superintendent in the Washington-Oregon area of the *Evangelical Church*, whose seminary and most of its leaders no longer embraced a fundamental theological position. It had long been a matter of record, however, that Paul never faltered in his determination to stand by his convictions as a strong conservative, nor did the majority of his pastors and laymen.

Earlier, the Petticord family had lived in Naperville, Ill., where their denominational seminary was located. Paul was just a boy then, and his mother taught in the school. Later, as a minister, he served on the seminary board to become fully cognizant of the liberal trend the seminary was taking. He voiced his opposition in high places, for, from the time he was quite a young man, he served as delegate to the general conferences, and he was active on many important committees. Then came the

day, of course, that his popularity began to wane. He was beginning to pay the price that is levied invariably upon those who refuse to compromise. He then began to envision a conservative seminary in the Pacific Northwest.

Nearly lost in the many-hued frenzy of spiritual activity of the 1940s, various evangelicals of the Wesleyan-Arminian tradition in that area were becoming aware of the need of a graduate school of theology — a seminary for the training of young men in which vital Christian experience might be harnessed with the best in scholastic attainment. And the establishment of just such a seminary has become history.

Emerson once voiced the sentiment that *there is no such thing as history — only biography*. It is true that progress is the prerogative of the human family, and every step in the process of progress has its genesis in thought. An idea may germinate in a thousand minds and “die-a-borning” a thousand times for lack of imagination and motivation. But once its tiny roots touch fertile soil, it may yield its ripen fruit in miraculous abundance.

So, in the framework of the above analogy, we venture to tell the amazing story of Western Evangelical Seminary, *born for such a day!*

It was Paul Petticord who irrigated and cultivated the tiny seedling and tenderly nursed it through to a full fledged graduate school of theology. Hence, the history of the school becomes necessarily the biography of the man. But Dr. Petticord will be the first to assert that without the cooperation of literally hundreds of colleagues and friends, the venture would have failed. And, likewise, not one of those hundreds of loyal people will discount the importance of the leadership of the one whom they like best to refer to simply as *Paul*.

And Paul, with his good wife, Grace, who was already an established artist, together with their talented daughters, Pauline and Marilyn, who sang and played the piano while their father played the trombone and did the preaching, were busily engaged in Youth for Christ rallies across the Pacific Northwest. They were hardly aware of the priceless contacts they were making with potential students and future supporters of Western Evangelical Seminary.

And probably more important in publicizing the school was the fact that Paul was actively engaged in the newly organized *National Association of Evangelicals*, serving as chairman of its Commission on Evangelism. He worked in close harmony with Dr. Murch, editor of *Evangelical Action*, and Dr. R. L. Decker, Executive Secretary. In 1957, Paul became president of NAE and served the traditional two-year tenure until 1959.

Paul P. Petticord was born June 22, 1907. His father was a preacher — an evangelist of the first order — who surrounded himself with talented, spiritual team members to conduct great city-wide revivals. He embraced the Wesleyan-Arminian doctrines and preached without fear. Paul, both as boy and man, was often at his side, and there he learned the necessity of harnessing Christian education with evangelism to form a fully effective gospel team. So, on answering his own call from God, he decided early to give his life in the promotion of Christian education, sparked always with Wesley's *flame of living fire!*

He graduated from Ohio State University, and later he received the Master of Arts degree from the University of Southern California Graduate School of Religion. The Doctor of Divinity degree was conferred upon him by Asbury College in 1949, and the Doctor of Laws by Houghton College in 1957.

After serving pastorates in Ohio, Oregon, and Washington, he served as district superintendent for six years. Then he became president of Western Evangelical Seminary to experience all the disappointments, burdens, heartaches, and *victories* set forth in these pages.

2

Tender Roots

Paul Petticord was preceded in the office of district superintendent by his father, Dr. E. W. Petticord, and both men were agreed at that time that the ministerial students of their conference ought to go to Naperville for their seminary training. They felt reasonably certain the school would exercise sufficient courtesy to recognize the young men's fundamental background and, at least, countenance their conservative views. But the pressures were too great. One by one the fellows shifted their theological positions and returned to the conference, determined to "reform" their congregations.

It is only fair to assert here that not all the leadership at the general level of the denomination had gone liberal. For instance, Paul tells of sitting beside Bishop Praetorius, an avowed theological conservative, at a ministers' conference in Seattle. It was nearly time for the bishop to bring the message of the evening when several liberal young preachers came in. The wise churchman hurriedly outlined a new message which he delivered, striking hard at men who no longer accept the Scriptures as final authority, or accept the virgin birth of Christ as truth. He presented then the *disciplinary* position of the church along with its Biblical basis. Another conservative bishop, Ira D. Warner, was one of the speakers at the opening convocation of the seminary.

By this time Paul had succeeded to the superintendency to deal with the matter of liberal theology at the grass-roots. To ignore

the problem would be to lose the battle for, "*As goes the seminary, so goes the preacher; and as goes the preacher, so goes the church*," was not idly spoken. To "lower the boom" would tend to invoke sympathy for the men from friends and relatives, delaying any satisfactory answer to the dilemma. And, anyway, formal charges would have to be brought against the men before the conference could refuse to appoint them to churches.

So, as Paul made the rounds as superintendent, he sat down with each of the men in his study to face the problem. One can almost hear him stating in his kindly, low-pitched voice the philosophy of the conference. It paralleled, precisely, the written discipline of the church, but not the teaching of the seminary, nor the tenor of much of the preaching across the denomination. The fellows probably expected a measure of compromise from their superior, but if so they were quickly disillusioned.

"Son," Paul would say, "there is nothing I want more than for you to reassess your spiritual philosophy and return to Christ who loves you and wants to use you. I am more than anxious to give you this chance, for I don't want to lose you."

Too often, of course, the answer came back in the form of another question: "And sir, if I don't — then what?"

Then Paul would face the young man sadly to say, "I can only warn you, son, that you will be appointed to a smaller church next year."

And so the problem resolved itself. The men left the conference of their own volition, and their places were filled primarily by graduates of nearby Cascade College, a liberal arts school in the Wesleyan-Arminian tradition from which Paul's father, as superintendent, had enlisted graduates for pastors. These were good men, but they needed seminary training, and they knew it. Most of them had families, and to move away to a seminary that provided the doctrinal and spiritual climate they desired was too often prohibitive.

The answer, of course, was in the seedling that had germinated in the mind of the superintendent, and already its tender roots were reaching fertile soil.

Paul was aware that he faced problems of ample magnitude to

stagger the imagination. Funds in seven figures would eventually have to be plowed into the seminary project to purchase ground, erect buildings, acquire equipment, establish a library, engage a faculty, enlist a student body, and gain accreditation. With a constituency representing only a small segment of a denomination, the remainder of which was bound to openly oppose the project, the picture was dark indeed.

It would be necessary, of course, to make the institution trans-denominational, but Paul knew of only one other church, the *Oregon Yearly Meeting of Friends*, whose cooperation might be successfully solicited. It is true that the two groups had much in common, for the *Friends* had just come through a similar theological battle of their own and had withdrawn from the *Five Year Meeting*. They were in harmony with the idea, doctrinal position, and the spiritual climate of the proposed seminary, but they were heavily loaded with their own area college responsibility. It should be made a matter of record, however, that such stalwart men as Rev. Ray Carter, Mr. Forrest Cammack, Dr. Earl Barker, and Rev. Kenneth Eichenberger, of the Friend s movement lent their influence to the budding seminary in great measure.

As far as Paul was aware, other Wesleyan groups in the area had never shown particular interest in a seminary program for their ministers. At the local level, this was largely true, but denominational leaders in those churches were, at that very moment, studying seriously the possibility of establishing graduate schools for the training of their preachers. Actually, some of them were already on the launching pad, for the following year (1945), the *Church of the Nazarene* opened its own seminary in Kansas City, and the *Free Methodist Church* entered into a working relationship with Asbury Theological Seminary in Kentucky. The *Wesleyan Church* followed soon in somewhat the same pattern.

But even at best, changes come slowly, and the ancient question, "*What is wrong with the status quo?*" remains both a safeguard to principle, and a deterrent to progress. Hence, hundreds of congregations and many church administrators among the holiness groups were not at all sure they were ready to

trust their pulpits to seminary trained men in that early post-war period. This may seem almost unbelievable now, but older men will remember well that as the word *fundamental* became nearly synonymous with *fanaticism* in the roaring twenties, the word *seminary* became almost synonymous with *liberal theology* in the tasteless thirties. So, even if Paul had seen the new trend developing, he could not have mustered much assistance from those churches at the outset anyway. A decade or so later, though, their pulpit committees and church administrators were literally fighting over the graduates of seminaries with the Wesleyan-Arminian emphasis. So, we shall see later that when Western Evangelical Seminary faced one of the many dark hours in its history, help came pouring in from those very sources.

3

Fertile Soil

On January 2, 1945, a ministers' meeting was held at the Albany, Oregon, *Evangelical Church*. Paul Petticord, District Superintendent, addressing the assembly, proposed the establishment of a seminary in the Wesleyan-Arminian tradition, to be located somewhere in the Washington-Oregon area. His earnest appeals, resulting from months of meditation involving numerous seasons of prayer in early hours before dawn, rang with a note of finality. The message was followed by a unanimous vote of approval for him and his co-laborer, Dr. C. P. Gates, to explore the possibilities of establishing such a school. History was in the making.

On their way to Albany, that morning, Paul had talked with his father about his proposed address to the ministers. Without a hint of hesitation, the older man turned to his son and said, "Paul, if you have considered the price you will have to pay — if you have counted the cost — then go ahead and *do it*."

Some weeks later, at a mid-winter ministers' conference in Spokane, Bishop Praetorius voiced the same sentiment exactly. After Paul and Dr. Gates had explained the situation to him in great detail, the wise administrator could see that they had researched the field with patience and precision. After a brief pause, he turned to them and said, "Well, men, be sure you know what you are doing, then *do it*."

No one can measure the power that may accompany a few simple words of endorsement when they come from those in

whom great confidence is stored. Instantly the team of Petticord and Gates was burning every bridge behind it. Paul was young, ambitious, strong, personable, and endowed with a remarkable abundance of administrative talent. Now, he and the older, experienced, and persuasively eloquent Dr. Gates who, in his zeal for the promotion of a project, had neither time nor talent for administrative detail, were hard to hold.

In the weeks that followed, they canvassed the entire area, setting up meetings in such strategic centers as Spokane, Yakima, Seattle, Portland, Salem, and Eugene, where groups of ministers and interested laymen were brought up-to-date on the progress of the survey. Then they were given the opportunity to go on record as favoring the program and willing to be part of a corporation in the founding of a seminary by affixing their signatures to a carefully worded paragraph of intent.

Following these area meetings, one-hundred-thirty-one ministers and laymen convened in Portland, May 8, 1945, for the purpose of drafting articles of incorporation, and completing the organization of a graduate school of theology, to be known as *Western School of Evangelical Religion*.

This name remained intact during an embryonic period following its conception, but by the time it opened its eyes to the light of day as an effective, operating seminary complete with faculty and student body, the name was changed to *Western Evangelical Seminary*, and as such it is known today.

At the organizational meeting, Dr. Gates was elected chairman of the corporation, and Paul Petticord, chairman of the board of trustees. Soon after that, the latter was elected president of the seminary, a position he still holds after nearly thirty years. He was instructed by the board to secure a faculty as quickly as possible, and there were enthusiastic men who wanted him to be ready to open school the following year, 1946. Paul contended, however, that the autumn of 1947 was the first possible target date. Looking back, one is made to wonder how, with assets of little more than a scrap of paper — scribbled minutes of the initial board meeting — and a spirit of optimism completely unwarranted from any possible, practical point of view, that he could hope ever to open classes and carry on a seminary program.

But as you have probably already guessed, classes did convene in September, 1947, and have continued uninterrupted until this day.

The matter of deciding upon a temporary location for the school posed no problem, for only one possibility presented itself. There were no alternatives. At Jennings Lodge, about six miles south of the Portland city limits on the east bank of the Willamette River, was located an assembly grounds owned by the Oregon-Washington Conference of the Evangelical Church. Among the buildings already there, stood a dining hall, a dormitory, a chapel, and an educational building which had been built by Paul in 1938 when he was Conference Director of Christian Education. This building was divided into eight classrooms and a rather large central meeting area. Permission to use these facilities was granted by the annual conference through a forty-nine-year lease arrangement with the seminary board — one dollar per year, paid by Dr. Gates. So, the new president, who was still a very busy district superintendent, knew where, if not how and when, the initial class of serious, ministerial aspirants would sit at the feet of a professor whose name was yet unknown.

Unfortunately, all this sounds better than it looked. The roads on the assembly grounds were unpaved, which meant they were muddy and cold during the rainy season which lasts most of the winter, and the classrooms in the educational building were equipped only with individual circulating heaters. The floors were drafty and cold. These may sound like little problems when lined up beside the big ones that faced the president and the board, but they were very real and had to be remedied. And remedied they were, for the Lord has answers to all kinds of problems tucked away in bountiful surprise packages, ready to be given out freely in response to faith and obedience.

In due time a gift from Mr. Earl Schneider, who serves as custodian at WES, (as the school has come to be known) made possible the black-topping of the roads, and Paul learned soon that the the school was eligible to purchase all manner of equipment through a government surplus agency in Salem at astonishingly low prices. This made it possible for him, with the

aid of student help and advice from a friendly engineer, to install a steam heating plant in the educational building. So, the men who at first came to classes wearing galoshes, thereafter enjoyed warm, dry feet without them.

In the years that followed, Paul purchased great loads of surplus equipment for the growing plant which eventually moved across the street to a beautiful campus of its own. And during those early years, Dr. Paul P. Petticord, President of Western Evangelical Seminary, who could be seen with his good wife most any evening at some important function, carefully groomed in proper dress commensurate to the dignity of his office; might be seen again the following morning (with no less dignity) at the wheel of any army-surplus truck on his way to Salem.



First Library and Classroom Building

4

A Seminary is People

With the assurance of a place to open classes, Paul was confronted with the immediate problem of engaging a faculty and establishing a seminary program. He lacked experience in both areas, and, in gaining it, he hoped to by-pass as much of the ancient, expensive, "trial and error" method as possible. So, in an effort to acquaint himself with the problems involved and the methods others had used to resolve them, he visited numerous seminaries across the states, holding lengthy, enlightening interviews with administrators wherever, whenever he could.

Among the men who proved most helpful was an old friend of Paul and Grace Petticord's who had played the organ at their wedding in 1930 at the Wee Kirk of the Heather. He was Dr. Hugh Benner, president of the two-year-old Nazarene seminary in Kansas City. All the usual problems involved in "setting up" and "getting under way" were fresh in his mind. He shared openly.

In his search for a strong faculty, Paul visited Kletzing College at University Park, Iowa, for there he had an excellent lead. Teaching at the school was a sharp young theologian, just completing his doctoral program, who was being recognized as an unusually strong pulpiteer and vocal exponent of Wesleyan doctrine. His name was Delbert Rose.

Paul's interest was intensified as he sat and visited with this out-going, young scholar. Before the interview ended, he approached him regarding the deanship of the school, and found

him, at least, interested enough to go to Portland to meet the board and view the situation. In due time a contract was executed, signed, and entered into with Dr. Rose, giving the seminary an excellent dean, and providing a stimulus for instructors and students of proper calibre to turn to WES in the months and years that followed.

The next faculty member Paul secured was Dr. Herman Mueller, an old time acquaintance within the *Evangelical Church*, who was both a Greek and Hebrew scholar. Dr. Mueller gave twenty years of the most outstanding service to the seminary.

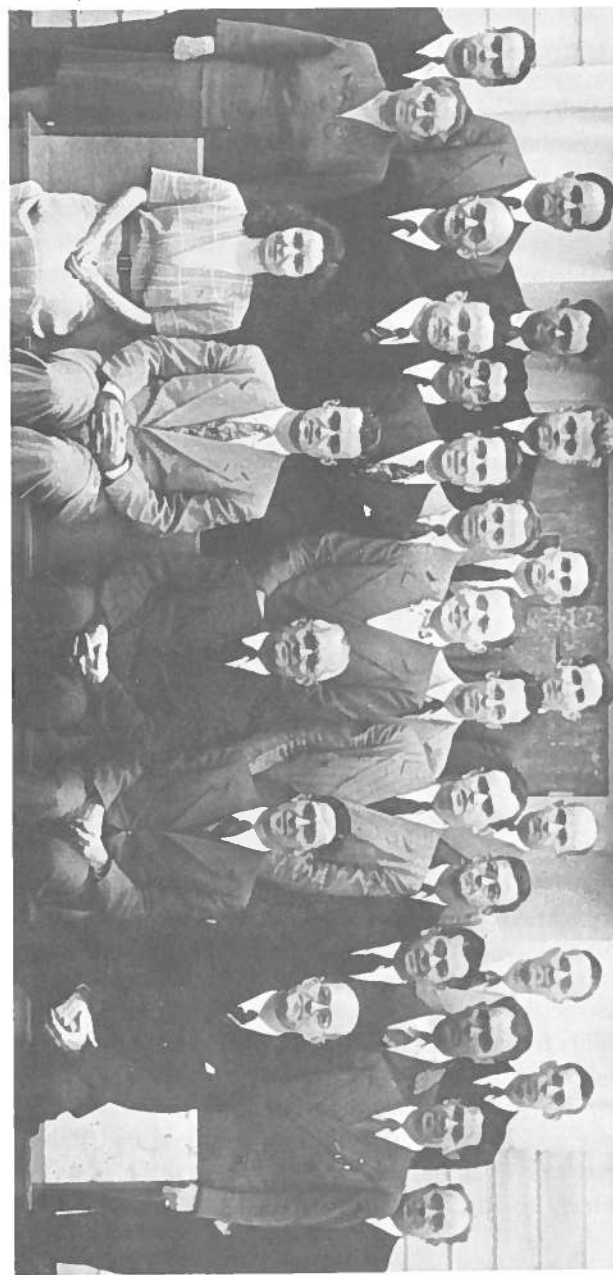
The third man hired was a young Asbury graduate who was highly recommended by Dr. Rose, by the name of Gerald Dillon. Along with outstanding talent coupled with an excellent spirit, Jerry, as his friends call him, brought youth and enthusiasm to the struggling school in the hour of its greatest need. He remained through 1949, teaching in the field of philosophy and church history. He returned in 1967. Jerry is still at his post at WES as this paragraph is being written, serving as professor of Christian Ministry.

Delbert Rose, Herman Mueller, and Gerald Dillon met on several occasions during the months before the seminary opened, forming a curriculum and publishing an initial catalog for the school.

Necessary, of course, to any theological seminary is a library and an efficient librarian. Once again a kind Providence led Paul to make the acquaintance of a young lady who had recently received the M. S. degree in Library Science at Peabody, and agreed happily to come to WES. Her name was Majel Allen Michel.

So, in the autumn of 1947, Western Evangelical Seminary opened its doors with a president, dean, two professors, and a librarian. Who paid their salaries? Well, the president pretty well took care of his own, continuing on as a district' superintendent in the Oregon-Washington Conference of the Evangelical Church, and Professors Mueller and Dillon did likewise by serving pastorates in the area. Only Doctor Rose and Miss Michel were employed on a full-time basis.

Faculty seated: Majel Michel, Gerald Dillon, Herman Mueller, Delbert Rose, and Paul Petticord.



Permanent solutions to the multitudinous problems were often slow in materializing, of course, but, invariably, temporary answers fell into place, sometimes so unexpectedly that the people involved dared not question the fact of divine intervention. For example, the establishment of an administrative office was out of the question in 1947 when the school first opened. But, the *Evangelical* conference superintendents' offices were located at Jennings Lodge, also, and Paul was granted permission to operate out of there, using one secretary for both organizations. A year later, though, the dual burden became too heavy for one man to bear, leaving Paul without a choice. If he were to continue as president of the school, he must resign his work of district superintendent. This meant that a full salary for him, too, would have to be provided. Whether he could raise enough money on the field to include a salary for himself was an unanswered question, for Paul had no experience as a fund raiser except within a denominational framework. Again the answer was forthcoming as a layman, Walter Hallauer, of Yakima, Washington, came to the rescue. "I believe you can do it, Paul," he said, "but to set your mind at ease, I will guarantee your salary should you fall short."

And while Mr. Hallauer has always been a liberal contributor to the school, not once was he required to make good that guarantee, for the salary came in. In addition to the administration and faculty named above, Mr. Ralph E. Cox was appointed treasurer and business manager; Mrs. Helen Bennett became office secretary; and Mr. Earl Schneider, custodian.

Special lecturers the first year included Dr. C. W. Butler, (Theology); Dr. E. W. Petticord (Evangelism); Dr. Charles A. Mock (Historical Theology); and Dr. C. P. Gates (Eschatology).

Paul, of course, was constantly on the lookout for competent instructors and administrators to add to the excellent corps of highly trained, talented spiritual men and women with whom he had surrounded himself. But the finest seminary staff in the world is without excuse even for its existence until a student body may be seen scurrying across campus on its way to classes. How many young ministerial aspirants would choose a new and untried institution for their graduate studies was a question yet to

be answered. An initial class of ten, no doubt, would have been considered good, but (miraculously, it seems) registration that first fall involved a total of twenty-four enrollees, with four more matriculating later in the year. Included were twenty-one *Evangelical United Brethren*, six *Friends*, and one *Methodist*. The following autumn the number rose to fifty, then fluctuated somewhat from year to year, reaching the seventy mark in 1954. It dropped back to fifty-six in 1959, but reached an all-time high of 132 as this paragraph is being written in the spring of 1974.

Through the years a great many denominations have been represented by students who hailed from places, far and near, across the world, with degrees from as many colleges and universities. (See 1972-73 Enrollment Summary in appendix).

Pressures

In studying the records, one may see that lifting the seminary program off the ground against existing odds required a miracle of grace, but no more so than that of keeping it alive through the years of its infancy and adolescence.

One great obstacle that had to be overcome was the opposition exerted by the leadership of the *Evangelical* (later, *Evangelical United Brethren*) Church, in which Paul was still an ordained elder. It appears that the pressure those men were capable of applying could have closed the school in its early years, and, no doubt, it would have except for one redeeming factor. Those leaders apparently did not expect a miracle and probably were so certain that the tiny enterprise would not survive its infancy, they decided to let it die, rather than try to kill it. But as we know, the baby lived to become a competitor in the seminary field. In fact, some of the graduates of Westmar College, a school of the *Evangelical* denomination, at Le Mars, Iowa, were already enrolling at WES because they liked the spiritual emphasis, and Paul had been a favorite chapel speaker on the campus.

By then, the merger between the *Evangelical* and the *United Brethren* churches was underway to form what was to become known best as the E.U.B. church, and the board of bishops began to take the strongest stand possible against Western Evangelical Seminary because of the competition it offered and the conservative theology it embraced. Under pressure, the

superintendents of the middle west and the east made it known that they would ordain graduates only of the denominational seminaries, and they proceeded to bring pressure upon their students at WES to transfer to Naperville or to the former U. B. seminary in Dayton, Ohio. Those young men, however, were strong in their convictions — the cream of the crop — and they knew, of course, that the superintendents of the north west would give them churches. The field narrowed, though, with a change of bishops in the Dakota-Minnesota area, leaving only Oregon, Washington, Montana, and Western Canada sympathetic to WES graduates, so at best it was getting harder to enlist students.

The *Oregon Yearly Meeting of Friends* had been cooperative with the seminary from the beginning, providing at times more than a dozen students, and electing men to the trustee board, but their back log of men needing seminary training was running out. The same was true of the Cascade College graduates who flocked to WES at first, helping the seminary to get off to its good start. All in all the picture was not good. It seemed certain that the enrollment was about to take a drastic plunge.

It was then that Paul began meeting with denominational leaders of the various holiness churches of the area. On numerous occasions he sat in conferences with their general superintendents or bishops sharing the burden and outlining the purpose of the seminary to enlist their cooperation in building the student body. He was no stranger to these men, largely because of his active role in both the National Association of Evangelicals and what is now the Christian Holiness Association, and he commanded their respect. The result was that many young men, especially from the coastal states, Canada, and the Rocky Mountain West, began to look upon WES as their school. And it was they who helped expand what was bidding fair to be a dwindling enrollment. Today (1974), the *Free Methodist Church* and the *Evangelical Church* each have thirty-one of their young men enrolled. Other cooperating denominations are represented as follows: *Friends*, nine; *Brethren in Christ*, seven; *Wesleyan*, six; *Evangelical Methodists*, four; and the *Missionary Church*, four. Out of a

total of 132 students enrolled this year, ninety-two are from the cooperating denominations.

Apparently it became clear to the leaders of the Evangelical United Brethren Church, whose merger with the Methodists was then on the drawing board, that WES could not be stopped by simply discouraging students from attending. And anyway, it was becoming more and more apparent that the northwest area of the church was planning to withdraw from the new merger. (In due time this was accomplished, and the *Evangelical Church of North America* came into existence.)

So, whatever the reason may have been, the E. U. B. leaders employed an entirely new tactic to destroy the seminary. This time the method involved the school's accreditation. It should be stated here that in the beginning, Delbert Rose, Paul, and other administrators of WES decided to formulate a curriculum over the pattern of the *American Association of Theological Schools* (AATS). This was not the easiest route to follow, but certainly it was the best.

There were problems, of course. It would take time and money for the school to meet the rigid requirements of the association, and it faced a real dilemma in that the president of the E. U. B. seminary in Dayton, Ohio, was serving as president also of the accrediting agency. Then came the blow that nearly ended the bout, for surely it was freighted with power necessary for a second-round knockout.

What happened was this: the unfriendly executive made a trip to Oregon to confer with the State Board of Higher Education, where he succeeded in unearthing a statute which required a school to be accredited within five years of its formation, or lose its state charter and the right to confer degrees. Then, of course, he exerted pressure to have the rule enforced in the case of WES.

The weeks and months that followed were filled with veritable nightmares for every friend of the seminary, for the state board had no choice but to enforce the law once it was brought to light.

But Paul was undaunted. He had travelled the rugged path too far to turn back now. He had seen divine intervention too often in dealing with the problems confronting the seminary to lose faith, so, as always, he sought the mind of God. He found it and ap-



Senator Hatfield and William Bauman

peared before the Oregon State Board of Higher Education to state his case, explaining the utter impossibility of complying with the unrealistic statute. The board made an apparent effort to compromise by granting a three year extension. This, however, was not long enough to accomplish the task, and, even if it were, there was no possible hope of gaining accreditation as long as a determined opponent was in so strategic a position to stop it. So Paul went straight to the governor's office.

The governor of Oregon at that time was the Hon. Mark Hatfield, a professing Christian in the Bible-believing evangelical tradition. He appreciated the spiritual atmosphere of WES where he had been a commencement speaker, and he came quickly to the rescue. He directed Paul to a lawyer who was serving on the state Board of Higher Education and, likewise, was sympathetic toward the seminary. This man, with the backing of the governor, lobbied through the legislature a law for the revision of the old statute, and *it passed without one dissenting vote.*

An earlier effort by the board of bishops of the denomination to destroy the school came in the form of a subpoena to superintendents Gates and Petticord to appear before that august body to show cause why they had started Western Evangelical Seminary. The two men wrote a letter to the secretary of the board of bishops stating in essence that if they were being investigated on charges of immoral conduct or a violation of the discipline of the church, they would willingly appear. But, if they were being investigated for starting a theological seminary and giving it their support as district superintendents the subpoenas were out of order. Bishop Praetorius, who, we have already learned was a friend of these men and had favored the formation of WES, warned them that the bishops were preparing to prefer charges against them and to take away their ordination. The letter, cutting through to the heart of the matter, turned the trick. The men did not appear before the bishops nor were charges preferred.

It should be made a matter of record at this point that even though Paul resigned the superintendency to become full-time president of the seminary, he was elected to every succeeding general conference through 1968 when the merger with the

Methodist Church was completed. And while he had been dropped from every office, board, and committee at the general level, he was instrumental in carrying the fight for his area in the matter of the forth coming division with all the various legal matters involved.

While we are dealing with the pressures under which the seminary labored, particularly in its early years, we cannot, in fairness to the record, by-pass a problem which probably came closer to closing the doors of WES than any we have mentioned. The reference is made to an ill-fated business venture known as *Western Press*, a rather elaborate printing enterprise, established by the seminary board to (hopefully) provide work for the students and an endowment for the school.

An excellent building was erected near the campus on the corner of Jennings avenue and McLaughlin highway, made possible by a magnanimous gift by the Eugene *First Evangelical United Brethren Church*. Expensive equipment was installed; a man of broad experience in the printing business accepted the managership; and the presses began to roll. Since it was a religious enterprise, catering to churches and other religious organizations, an attempt was made to operate at discount prices, and the business began to boom. It grew too fast, in fact, incurring large indebtedness, with as many as twenty-two employees on the payroll.

Then the labor union stepped in and forced the management to make it a union shop. The over-all result was that by the end of the first year, the enterprise was in serious financial difficulty, facing bankruptcy. To re-hash the devastating account in these pages would accomplish little purpose; suffice, therefore, to say that the hum of the press room and the bustle of the office finally came to a grinding halt, "never to go again."

Paul pressed the panic button, calling the entire board together to study the problem, and to determine, if possible, proper steps to resolve it. Following a comprehensive review of the situation by the president, one of the area pastors, the Reverend Charles Fogg who later, as Doctor Fogg, became president of Cascade College, spoke to the question. He was determined that this unfortunate venture should not defeat the

establishment and operation of the seminary, and he presented some important guide lines which started a movement in what proved to be the right direction down a long, rough road to recovery.

Later, to help put the plan in operation, the Reverend F. B. Culver, a strong exponent of the Wesleyan message and a former district superintendent, together with George Hallauer, the businessman after whom a new seminary library would one day be named, called together a group of interested laymen to see what significant thrust could be exerted to lift the immediate pressure. That day, they subscribed a total of \$20,000 — a lot of money in the late 1940s — sufficient to cover the bills which were most pressing, giving the board and its committee time to work out further plans.

The outstanding indebtedness still remained at a figure well over the hundred-thousand-dollar mark. A suggestion to liquidate everything including the property, and to assume the remainder of the obligation which would amount to approximately \$52,000 was then given serious consideration. The prospect of raising so large an amount of money, however, from the same constituency whose support the seminary was depending upon for its life, presented a dark foreboding picture.

Then it was that the president of the board of trustees, Mr. A. D. Campbell, an insurance man, and a shrewd real estate investor, pointed out to the brethren that the property was bound to inflate. It was his suggestion that they retain the property for rental purposes, keep up the interest on the indebtedness, and pay it off gradually over an extended period. This plan was subsequently adopted by the board, and about fifteen years later the debt was liquidated.

Regarding it, Paul said recently (and I quote him verbatim), "I kept struggling with that debt for years and years, and when we finally *cleaned up* that debt, the men who remained from that committee had a celebration and, what I mean, we had a *great* celebration!"

Author's note: It is to be presumed that Coca Cola flowed like water.

6

Money, Money, Money

By the end of the seminary's first year of operation, the relentless burden of fund raising had settled heavily upon the shoulders of the president. Paul labored under no illusion. He was well aware of the terrific competition he faced on the field in his quest for a share of the contribution dollar, but he was hardly ready for the revelation that he, himself, was about to become his own chief competitor.

Such an extraordinary development could emerge only from some rare, unique situation, of course, and this one, certainly, was no exception to the rule. It exploded into full bloom from a "once in a lifetime" experience that had its setting in Naples during a European tour in 1948. Paul was travelling throughout Italy with J. Elwin Wright, Dr. R. L. Decker, and a converted Catholic named Anthony Caliendo. The latter, who had just been decorated by the Italian government for having made the greatest cultural contribution to Italy of anyone in the first half of the century, introduced his friends to a number of Italian priests who were ready to come out from the Catholic Church. Behind locked doors, the four men met with several of these disillusioned churchmen; heard their testimonies, and were told by them that at least two thousand others were ready to "make the break" if help were afforded them.

It is impossible for us to imagine the emotional impact this traumatic experience had upon Paul and his friends. He states simply that their hearts were broken. Then, immediately, he found himself involved in starting a second graduate school of theology — this one in Naples — for the re-training of former Catholic priests. The four men became charter members of the board of that unique seminary, and for nearly fifteen years, Paul served as a devoted trustee. It is now operated by the German Lutheran Church.

Back in the states, presenting the needs of WES in a desperate effort to keep its head above water, Paul couldn't help but tell the story of the converted priests, and the money rolled in. Ah, *mixed emotions*, how mixed can they become? The greater part of that money — ten thousand dollars the first six months — was ear-marked for the school in Naples, with Western Evangelical Seminary on the brink of bankruptcy.

We must interject at this point that throughout Paul's ministry, he had been known for a magnificent philosophy of giving, best described in an oft-repeated statement: *as much for others as for ourselves*. When asked how he felt about sending that money away, he smiled. "It's the same old sermon I've been preaching for years," he said, "After all, I am supposed to practice it, you know."

In all probability, this presentation did result in fewer dollars for WES, but heaven smiles its brightest in response to selflessness. The remaining money stretched far and the bills were paid.

Fund raising for an institution like WES never ceases to be the relentless burden suggested above. There is always tomorrow with its projected unpaid bills; so in this area too, the old adage. *He who hesitates is lost*, fits perfectly. Paul could not afford to relax, so onward through the months and years he pursued his grueling schedule, while keeping up his correspondence and other office responsibility on the road. And this was before the advent of portable dictating equipment. Almost any day, one could see the Petticord automobile, with Grace at the wheel and Paul beside her pounding a typewriter, rolling along the highways of the Pacific Northwest, Montana and the Dakotas,

always on the way to another evening rally. Grace's chalk art had taken on another dimension by this time with the addition of *black light*, which was new to their audiences. Through this medium, no doubt, she shared equally with her enthusiastic husband in packing out the auditoriums that awaited their appearances nightly. And there is little doubt that her unique art helped overcome the one great handicap that Paul faced in his presentation of WES — the fact that the school was located on a conference campground, using rented buildings that had been erected solely for the purpose of housing occasional church gatherings. There was nothing here that could possibly tend to glorify a seminary campus when exhibited through the medium of either colorful phrase or slide, both of which Paul was equipped in bountiful supply.

Wisely, he *talked* about the school, but the pictures he showed were of beautiful Oregon with its incomparable shoreline, its lovely giant fir trees, its mighty rivers and magnificent waterfalls. But the offerings were never large. The presentation of a cold, open-ended budget lacked the necessary emotional appeal to reach deeply into the pocketbooks and bank accounts of half-interested congregations. Not only was Paul tempted to discouragement, but others, too, felt that the visible returns were not commensurate with the tremendous effort he and Grace were exerting. Actually, though, the Petticords were doing well as the following sidelight will explain:

A former Chinese student of the seminary, who was instrumental in raising great sums of money for Chinese orphans, was distressed at the poor response Paul seemed to be getting from his appeals. So this friendly young man offered to give a month of his time raising funds for WES. Paul gladly accepted his generous offer and arranged a schedule for him which included some of the finest churches in the constituency. Two weeks later, this highly talented young fellow stopped in Portland to report his progress. He had learned a lesson which apparently the classroom had never afforded him. Without the exciting appeal for suffering orphans, his efforts had fallen far short of his goal. Paul and Grace had been doing much better. With that, their courage returned, so they continued on the road, praying.

plodding, producing in an ever expanding area of contacts. In all of this, of course, our reference is being made to general fund raising, exclusive of the many magnificent gifts made by dedicated friends of the school.

It must be remembered that the raising of money over an extended period — years without any foreseen terminal — demands so much of ingenuity, planning, and indirect public relations, that finally when the picture assumes its proper perspective, the rally with its firm appeal loses the important place it once seemed to hold in the school's economy. So, those concerned people who thought for a time that the Petticords were a bit weak in the latter area, not one of them ever suggested that they didn't head the list in the former. Small details, carefully executed, added up to great benefit. For instance, Paul penned a personal note on every receipt that went out from the office for years, and every autumn for the past quarter century, Grace, as both artist and poet, has created a Christmas card to carry the warmth of personal greeting into hundreds of homes. Many people have reported that they have saved them all.

Another genuine asset in fund raising and public relations during the early years of the school was a choral group known as the *Seminares*. Under the direction of Roy Clark and, later, Wilmer Brown, these talented singers toured the Western area giving concerts in churches, schools, and clubs wherever invited.

Money, money, money; the love of it is evil at the root; the acquiring of it may be good or bad or both; but the proper stewardship of it is divine. A man whose forte is established in the field of finance often endures stronger criticism and suffers greater temptation than his brethren of other talents. It is he who can sing with the poet, Robinson, "Prone to wander, Lord I feel it, Prone to leave the God I love" But *temptation resisted* is spiritual exercise at its undisputed best. Hence, a man of gifts in financing, but *whose God is the Lord*, may gain great stature in that undeserved favor of God which the Bible calls *grace*.

Anyway, in the autumn of 1951, a young graduate of Kletzing College in Iowa was laboring under a real, but not too

clearly defined call of God, so he moved his little family to Portland where he enrolled at WES. His name was Donald Varce. Don didn't *have* money, but he had a talent for acquiring it when a need arose. He was a salesman of the highest order. As a self-employed agent, he would sell his product for a month, stowing away ample funds to see him through a full quarter of schooling, then he would bury himself in his books, later to hit the road again.

Don graduated from WES in the spring of 1954, and accepted a pastorate in Iowa with the *Evangelical United Brethren Church*. He went straight to the top, became the highest paid pastor in the conference, and there he proved to be a highly successful promoter and financier in the business of the church.

Dr. Petticord, on his many trips across the country, often stopped to see Don and Irene, to joke about their coming back to WES so Don could raise money for the school. He hardly expected it to happen, but it did. A telephone call informed the president that Don was ready to come, but he had to know within two weeks if all was clear. Paul was placed in a real bind, for the members of his board, by and large, knew nothing of such a plan. And, there were insurance men and investors on the board who were not at all sure that a youthful pastor, no matter how aggressive he might be, was the man they needed anyway.

The arrangement was made, however, and in the mid-sixties we find his name listed in the seminary catalog as *Field Representative*. Later, in the 1970-71 catalog, the listing was changed to read *Director of Estate Planning*.

Don was informed upon the acceptance of the position that the seminary needed an endowment fund in the amount of \$300,000 to insure its operation. Subsequently, owing to inflation, the figure was raised to a half-million dollars, and he is fighting to reach the goal.

It is not an easy road to travel, but Don is slowly accomplishing his task. The June 30, 1971 audit showed a total of \$205,146.00 in the endowment fund, and two years later the figure had grown to \$265,330.00, not including wills and estates. It should be noted that during the fiscal year of 1972-73, the stock market (especially, mutual funds) showed a marked

decline, but Don kept the fund moving upward by redeploying many of the investments as he found his way, step by step, in its continual development. The wills and annuities that Don has secured for the seminary are, after ten years, beginning to expand the fund. It should be understood that these monies are not to be spent, but invested. Presently, the interest, even, is being plowed back into the reserve, which one day will be used to help secure the operating budget of the seminary. Don now works directly under the supervision of the executive vice-president, Dr. Leo Thornton, and an investment committee.

Fund raising through small pledges makes it possible for non-affluent friends of the seminary to enjoy the blessing of giving, and at the same time, provides a method through which others may supplement their larger donations in a systematic fashion. Years ago, a dedicated layman, Ernie Friesen, suggested a *Wesmen* organization, the members of which would promise to pray daily for the seminary, and to give fifty dollars or more a year to its support. The idea caught on and has become an important source of revenue. A goal of 500 Wesmen should be reached in the not too distant future.

7

A New Campus

For the first half-dozen years, the infant seminary remained cradled in its "manger" on the assembly grounds at Jennings Lodge. By then, of course, the hour was fast approaching when provision for a more adequate and appropriate location had to be made. But where to find a satisfactory plot of ground on which to develop a permanent campus without involving the institution in an altogether prohibitive financial program, was another question with hardly a semblance of an answer. Paul tells of looking longingly at a partially wooded area just across Jennings Avenue to the south. If this ground could be obtained, a building program might be launched without the immediate necessity of providing either student or faculty housing, for those facilities would continue to be rented from the conference. The property, however, was not on the market, nor were there foreseeable funds with which to purchase it if it were. But when the *impossible* falls into the category of the *Providential*, dilemmas lose their horns. In this case, Providence was apparently already about the business of setting the stage for a permanent home for WES.

Several years earlier, two families, the Campbells and the Schneiders, both of whom we have come to know as dedicated friends of the seminary, purchased a total of two and one-fourth acres of that strategic property. In 1953, when it became evident that the seminary could profitably use the location, these families immediately deeded the land to the corporation as outright gifts. This was the beginning.

Immediately to the west of this property was an adjoining plot of ground — approximately one acre — on which was located a three-room house facing Jennings Avenue. The owner consented to sell it to the school. And, likewise, to the west of that property, was another acre-and-a-half plot on which stood a much larger house which was subsequently purchased by the board. Where did the money come from? Well, it was noted with deep satisfaction that as soon as definite steps were underway to establish a permanent campus, special gifts were forthcoming. These gifts made it possible to pay for the new property, and to begin a campus development program without seriously effecting the operation of the school.

The little house on the center property was quickly adapted to house the offices of the president, the dean, and the school secretary. Later the building was remodeled and enlarged, making room for additional administrative offices. At that time it was covered with red brick to become the first permanent building on the new campus.

The large house next door was used at once for a men's dormitory, then it became a faculty home and, finally, the home of Kenneth Eichenberger who converted two of the lower rooms into a campus book store. Eventually, both the store and the administrative offices were suffering from growing pains necessitating another transition. So the offices were moved into another building, the story of which is told in a succeeding chapter, and Mr. Eichenberger moved the book store into the vacated office building where it remains today.

At that time the large house was given to the Eichenbergers, who had it moved onto a lot just off campus which they had purchased for their home. Later, they announced their decision to leave the property to the seminary when they no longer need

it.

The new campus provided enthusiasm, challenge, and a barrage of projected plans, but it still had no best foot to put forward when visitors made their appearance. Before the new ground was acquired, the board had purchased a heavily wooded eminence on the east bank of the Willamette River, adjacent to the assembly grounds. Plans to utilize it, however, failed to materialize, and eventually it was put back on the market, but it didn't sell. Then Mr. Ernest Friesen conceived a noble idea.

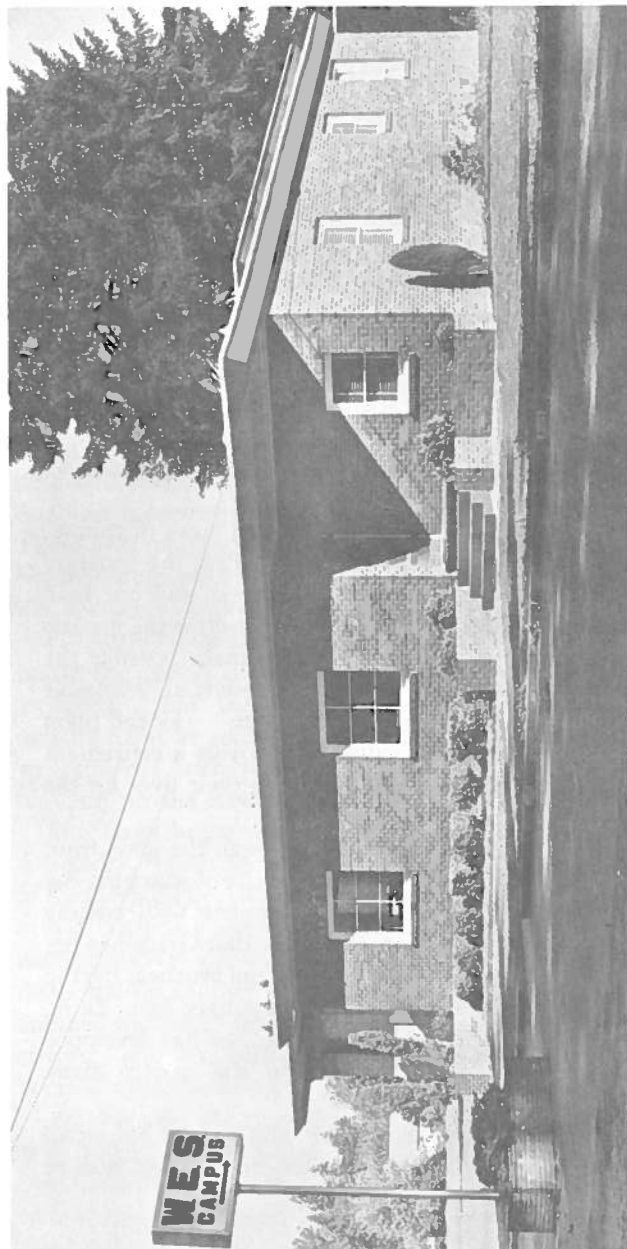
He saw the possibility of doing something constructive for the Petticords, and at the same time provide a representative base where the president and his lady could entertain friends in a home which would reflect future standards for the school.

"Paul," he said one day, "the home you own will never be worth more than it is right now. Why don't you sell it and build a new one near the campus?"

Many of the details in the story are forgotten now, of course, but it should be recorded that the board sold Paul the property overlooking the river. The price was discounted, and one man donated the use of his bulldozer and his labor to clear the ground for erecting a home. Interested business men made possible the procuring of lumber and other building materials at wholesale prices. The board, faculty, friends — everyone — looked upon this as one way in which they could help provide a retirement program for Paul and Grace who were giving their lives for the school.

The result was a beautiful residence. Through the glass front of a spacious living room, house guests never tire of watching the surging, northbound Willamette River, complete with passing boats and bits of swirling driftwood. It is there that Grace has her studio where she spends long hours with oils and brushes, having graduated long ago from the chalk-art of her younger days, lining the walls with serious and contemporary art. She has developed into an accomplished portrait artist, and she assists many younger people in the field.

So by the mid-fifties, a new campus on which stood one small permanent building, many stately fir trees, and a great host of projected plans, had become a reality.



First Permanent Building

8

Memorial Library

It is hard to overestimate the importance of an adequate seminary library. Books are expensive, and when 30,000 of them are required to fill the basic need for continued accreditation, it takes only a bit of mental arithmetic to point up the nearly overwhelming cost involved. To study, now, the story of the acquisition of books and equipment for the library at WES is to envision another miracle of grace. It all began, we know, in the Koehler educational building on the assembly grounds where Miss Majel Michel, from a tiny office, worked at the tedious task of cataloging whatever volumes were made available to her. Through a large glass beside her desk, she was able to supervise the reading room, the walls of which were beginning to be lined with books.

A number of "face-saving" donations made the difference in this temporary library, providing it with both functional and aesthetic values when it had little else to commend it. A gift of \$3,000 by Walter Hallauer was made to purchase pine shelving, matching chairs, and various other items of equipment. A gift of

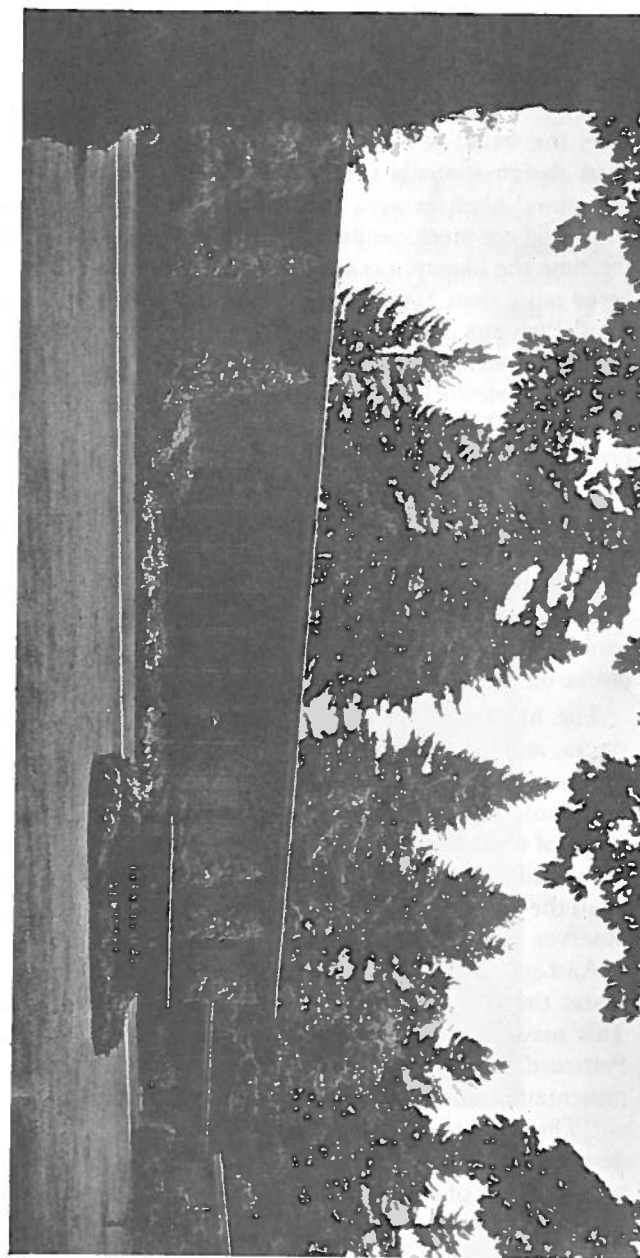
twelve heavy pine tables — built by a cabinet maker in Albany — was made by E.E. Agee. Then a Mrs. Davis gave \$500 (a memorial to her late husband) which was used to purchase books essential to the institution. Soon after that, 3,500 volumes were made available to the seminary by the former Philomath College, so that a core of good religious books were catalogued immediately. Some years before, Dr. William Schuler had introduced Paul to a former missionary, Dr. William Brown, who had an unusually large, up-to-date private library. By this time, Dr. Brown had died, and, to honor his great interest in missions and evangelism, his widow donated his entire library to WES. Paul, with Mr. A. D. Campbell, drove a pick-up truck to the Brown home in Cave Junction and loaded it with the treasured volumes nearly breaking the springs on the homeward journey.

It was Founder's Day, May 8, 1956, that ground was broken for the new library, the first building to be erected on the campus. Mr. George Hallauer, an uncle of the man who guaranteed the president's salary in the early, uncertain days of the seminary, offered to underwrite one-half the cost of a library building if other donors would match his gift. This magnanimous offer proved to be just the stimulus needed to provide the other half of the cost. Hence, a two-story block building, 40 x 120 feet, with space for 40,000 volumes and a central reading room large enough to accomodate a student body of 200 was completed free of debt in 1957. Inside, open stairways led to balconies on either end of the building. Magazine files were located on the east balcony, with faculty offices temporarily occupying the west. When this excellent structure was completed, it set the pace for the expansion of the physical plant, and fund-matching became established procedure, it seems, in later financing.

It was Ernest Friesen who, anxious to see the exterior of the building, completed to improve the campus image, donated necessary funds to cover the structure with brick to match the smaller building which, at that time, housed the administrative offices.

Then William Bauman adopted the fund-matching pattern established by George Hallauer who, by then, was deceased, and challenged George's three sons, Arthur, Wilbur, and Ralph, to

Geo. Hallauer Memorial Library



match his gift of \$18,000 to refurbish the interior of the building — a memorial to their father. The men concurred. Subsequently, the \$36,000 was used to cover the back walk-way; to replace all the wooden stacks with steel; to carpet the floors and stairs; to panel the walls; and to have a large number of carrels in the latest design specially constructed for individual study.

Pastors' libraries were donated from time to time, and books which did not meet specific needs were exchanged for others. By the time the library was moved into the new building, it numbered more than 10,000 volumes. The books were taken from the shelves and carefully stacked according to specific directions given by Nobel Sack, the acting librarian. Dr. Sack was (and is) a popular professor in whom the students always have great confidence. They did exactly as he instructed, so that later the books were replaced in proper fashion in the shortest possible time. The empty shelves were taken to the new building after which the books were loaded into the truck. It was raining, and the roads on the new campus which were not yet paved gave way beneath the heavy load until the wheels bogged down completely. Then a large, dual-wheeled, army truck took over, to which the books were carefully transferred, finally reaching their former places on the shelves.

The number of volumes increases every year to pack the stacks, and the present librarian, Leta E. Hockett, has two full-time assistants in addition to part-time student help.

A most unique feature of this unusual building is a broad sweep of windows, each 18 x 40 feet, that extend across the front of the edifice, producing one of the most cheerful reading rooms in all the land as they expose the rich interior to the most casual observer as he passes along the avenue.

And quick to catch the eye of any observer is a large mural that graces the upper portion of the south wall, facing the windows. This masterpiece of contemporary art, created by Mrs. Grace Petticord, was a gift of Mr. and Mrs. Maurice A. Hegle. In their presentation of the gift, they had this to say:

"The one who created, designed, and painted this mural deserves and is worthy of our utmost praise and gratitude for this splendid work of art which depicts so well the cause to which her

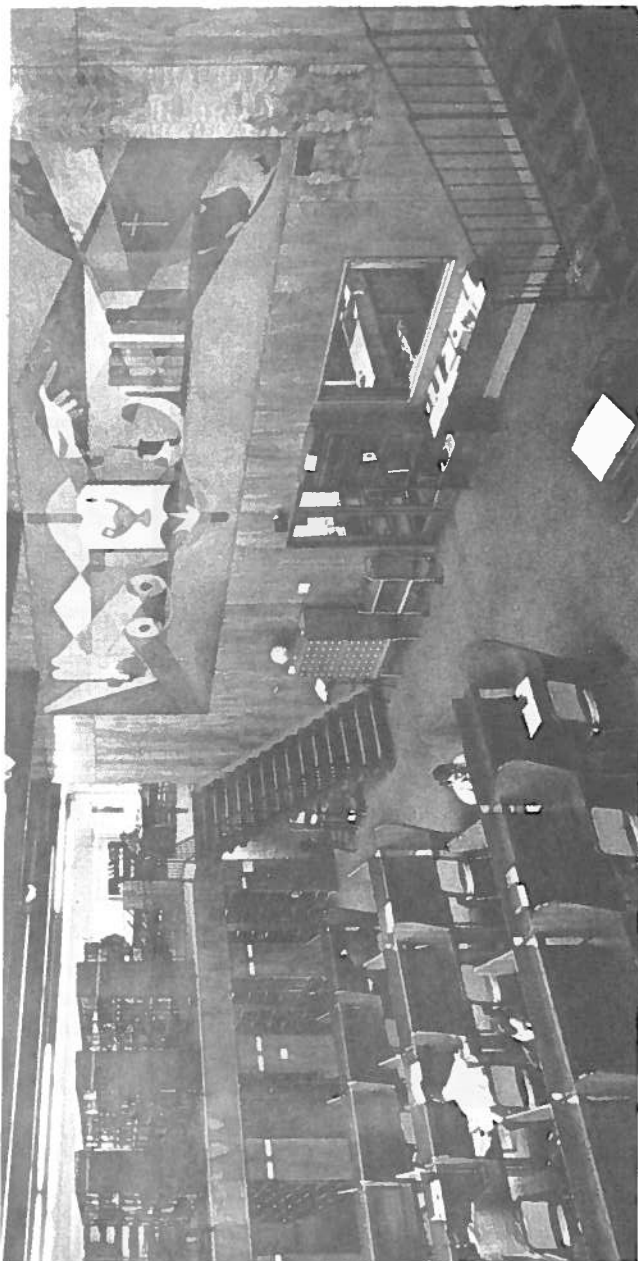
husband so fully dedicated his life.

"It is our happy privilege on this twentieth anniversary of the school to present this mural in honor of our beloved and highly esteemed friend, Dr. Paul P. Petticord, the first president of Western Evangelical Seminary."

The mural was two years in the making. Mrs. Petticord worked from a scaffold after having made a number of small drawings from which the faculty made a choice. The painting, of contemporary design, blends beautifully with the architecture of the building. And like that which it symbolizes so clearly it will never be outdated. If the Lord tarries, unborn generations will gaze upon it to absorb its beauty and its truth, and to wish they could have known the artist.



Grace Petticord, Artist



Library (interior) and Mural

9

A Continuing Program

The new library was an excellent pace-setter for campus improvement. Not only did it say, "It *can* be *done*," but it said, "It *shall* be done *well*." It said, also, "It *must* be done *soon*."

A board proposal which included a temporary chapel and an educational building with ample classrooms for a growing student body, to be located immediately west of the library, was screaming for attention. And it got it.

As is often the case, technical problems with a zoning board arose which were partially resolved by an agreement to attach the educational building to the library, making one structure of the whole. The details involved in whatever difficulties existed have dimmed out by now, of course, but it is of interest to know that a re-zoning of the property resulted which called for a presentment of future expansion plans. To satisfy this requirement, a fifteen-year proposed building program found its way onto the drawing board in the winter of 1961. The plans included the eventual construction of a permanent chapel, an administration building, and a student center complete with gymnasium, swimming

pool, and other recreational and social facilities.

Apparently each step in the procedure was according to divine order for the changes that were wrought — even the tiniest alteration — *worked together for good*. If the original plans had been carried through to the letter, the present entrance to the library and the classroom-chapel area, which is an exceptionally lovely anteroom, would be nonexistent. And, today, as final steps in the fifteen-year program are about to be taken (see chapter 12), the fact that long term planning is proceeding on schedule is being viewed with favor by the Kresge Foundation of which Paul and the committee have requested financial assistance.

How to finance this initial step in the fifteen-year plan was an unanswered question, of course. As we have already learned, the fund-matching pattern of financing new construction was established by this time, but who, if indeed anyone, would come forward with an offer to underwrite half of the cost of the proposed educational building?

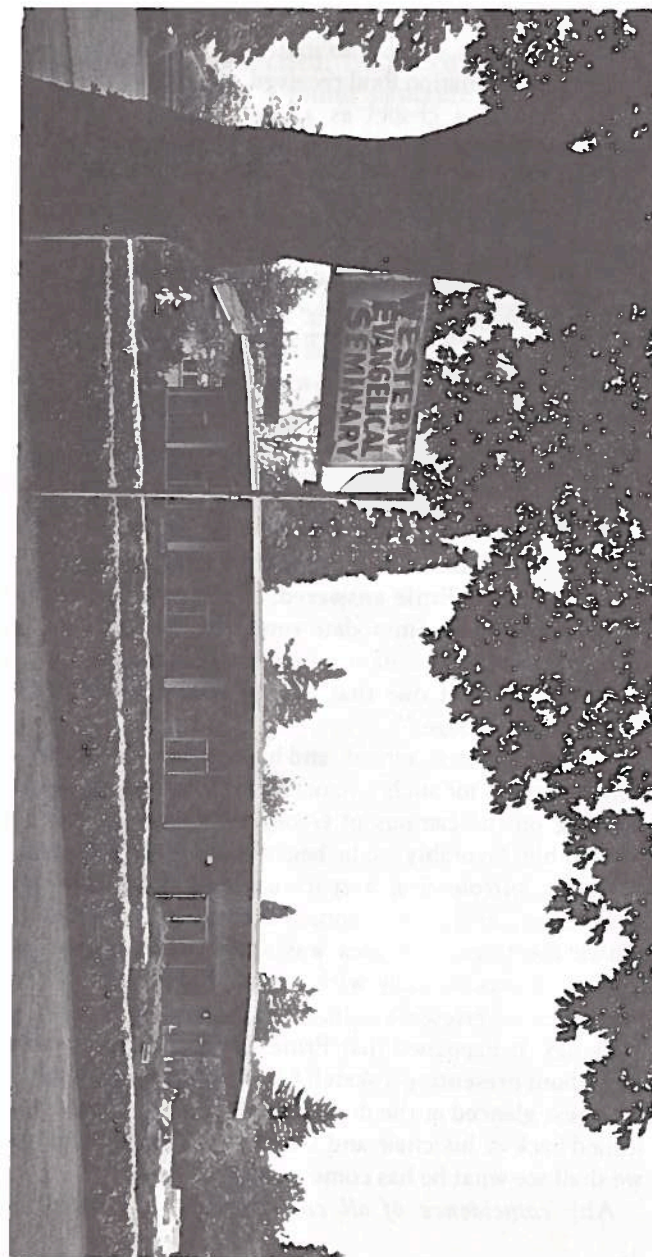
The answer to that question will never be forgotten. Two deeply interested, loyal laymen whose names we have already come to know, Ernest Friesen and William Bauman, must have gotten together. We are guessing that one of them said to the other something like this: “Brother, what do you say we match one another?”

Anyway, match one another they did, and the building was completed free of debt by 1963. Another gift of \$5,000 by a friend in South Dakota, paid for the entrance made necessary by the decision to join the new building to the library.

Today, the educational building is beginning to bulge at the seams with a student body of 132 jamming the currently available facilities. But as soon as a new chapel and a recreational building — the final steps in the fifteen-year program — are completed, two more classrooms, one of which is being used presently for a prayer retreat, the other for recreation, together with the temporary chapel, will be released to provide excellent, ample facilities for a student body of two hundred.

With the completion of the debt-free educational building, it was an understandably proud president who leaned back in his

Administration Building



chair in the tiny office building to dream of a new chapel. That dream, however, was not to materialize for a number of years.

The first intimation Paul received that others did not share his enthusiasm for a chapel as a next step in the improvement program came one day when Ernest Friesen came into the office and stated bluntly, "Paul, you ought to look better."

It is hard to imagine what a shock that statement must have caused. The president, embarrassed, of course, glanced quickly at the press in his trousers and the shine on his shoes. Since both were in evidence, he looked for spots on his tie and shirt which were not in evidence, then Ernie smiled and came to his friend's rescue.

"I mean, Paul," he went on, "that your office ought to look better."

Again a quick check was made, but everything seemed to be in order.

"I don't see anything wrong with my office," Paul said, defensively. "I like it fine; I'm getting along all right."

"No, Paul," Ernie answered, "you need an office building large enough to accommodate your administrative staff and your faculty as well. I have in mind a main building that will not only be functional, but one that will provide the seminary with a better public image."

Paul immediately agreed, and he set about at once to work out tentative plans for such a structure. He had seen a round science building on the campus of George Fox College which had impressed him favorably, so he began to toy with the idea of a circle of offices surrounding a spacious central area for secretaries, bookkeeper, and a large conference room for faculty and committee meetings. The idea was a bit revolutionary to say the least, so it was probably with a hint of hesitancy that he walked into Ernest Friesen's office in Salem with his proposed drawings. It happened that Ernie had spoken to one of his own men about presenting a sketch for an office building too.

Ernest glanced at the drawings which Paul shoved at him. He leaned back in his chair and laughed. "I'll call in my man, and we shall see what he has come up with," he said.

Ah! *coincidence of all coincidences!* This man, too, had

drawn a circular building strangely similar to Paul's. Friesen nearly shouted with joy as he cried, "This is it! This is it!"

In due time the idea of a round structure was adopted in principle by the board, after which an architect was hired to draw final plans which resulted in the building we see today.

How was it financed? You have probably guessed. First, Ernest Friesen made a sizable donation from his business. This gift he matched with personal funds to cover half of the proposed budget. Then, matching funds were pledged by friends; ground was broken; and in March 1967 another beautiful edifice became the seminary's "best foot forward."

The unique structure stands well to the east of the library to further grace the campus with its rich green lawns, backed with a bulwark of stately Douglas Firs.

10

An Expanding Staff

Through the lean years when every penny had to be squeezed to meet the daily obligations of the infant seminary, it was no small job for Paul and his committee to engage a qualified staff to serve at salaries well below the level of those being paid by more affluent, established institutions. This could, of course, result in staffing the seminary with inferior men who were unable to hold positions elsewhere, but exactly the opposite was true. Some of the finest men — fellows who were in demand everywhere — came to WES because of a deep commitment to God, and a burning conviction that they were so needed that their lives and labors would reap their own rewards.

This was particularly true of the men who served the post of *dean*. After five years of excellent service, Dr. Delbert Rose resigned to accept a position with Asbury Theological Seminary. Dr. Rose can best be described by a few words from his pen that appeared in the 1952 issue of the *Evergreen*:

“With God as my witness, I have nothing to boast of but His grace, nothing to do but His will, nowhere to go but where He

leads. nothing to lean upon but His everlasting arms, and nothing to seek but His glory.”

Likewise, his successor, Dr. Kenneth Wesche, wrote as follows:

“I thank God for a Christian home; for the camp meeting where I found Christ as my personal Saviour and Sanctifier at the age of fourteen; for the joy of serving in China and now at Western Evangelical Seminary.”

Dr. Wesche served as principal of the Tientsin Bible Seminary in North China for nearly ten years. Returning to America, he accepted a teaching position at Asbury Seminary before coming to WES to serve as professor of English Bible and Church History. In 1952, he was elected *dean*, in which office he served with distinction until his retirement twenty years later.

Then came the task of finding a man of stature and qualifications necessary to take over this important assignment. The search was long and often disappointing, weighing heavily upon the shoulders of the president. First, always, in wishful thinking, but far down the line in the hopes of the board, was Dr. Arthur Climenhaga, an old friend of Paul's and an enthusiastic backer of Western Evangelical Seminary. Both his name and his enviable record as minister, missionary, administrator, teacher, lecturer, and writer, were well known in evangelical circles everywhere.

Dr. Climenhaga graduated from Pasadena College, (*magna cum laude*) in 1937. He completed his Bachelor of Sacred Literature at Upland College; his Master of Arts in Religion at Taylor University; and in 1944 his Doctor of Sacred Theology with a major in Missions at the Los Angeles Baptist Seminary. Houghton college honored him with the Doctor of Laws degree in 1965. His graduate program also included studies at the Claremont Graduate School and the University of Southern California.

Dr. Climenhaga served also as a Bishop in the Brethren in Christ Church; he is past president of Upland and Messiah Colleges; he was missionary administrator in Rhodesia, Africa from 1945 to 1960 and was elected for three successive terms as President of the Southern Rhodesia Christian Conference.

In 1964 Dr. Climenhaga was elected Executive Director of the National Association of Evangelicals and served for three years until his election in 1967 for a further five year term as a Bishop of his church.

His teaching career has included professorship and chairman of the Biblical divisions of Upland and Messiah Colleges, Visiting Associate Professor of Missions at the Trinity Evangelical Divinity School in 1967 and Associate Professor of Comparative Theology and Missions on an adjunct basis at the Ashland Theological Seminary, Ashland, Ohio from 1967 to 1971.

He is currently a member of the Board of Administration of the National Association of Evangelicals; chairman of the N. A. E. Theology Committee; and a member of the Board of Administration of the Christian Holiness Association. He holds membership in the American Society of Missiologists, the Evangelical Theological Society, the Wesleyan Theological Society and Phi Delta Kappa. He currently is a Rotarian.

Dr. Climenhaga has had numerous articles published in various publications such as the “United Evangelical Action,” “Christian Life,” “The Evangelical Visitor,” and “The Wesleyan Theological Society Journal.” He was a contributor in authoring chapters in such books as *Facing Facts in Modern Missions*, *Further Insights Into Holiness*, *The Word and The Doctrine*. He was a co-author with Frank McConnell of *Draw Nigh Unto God*.

It is not hard to understand why Paul persisted in trying to secure the full-time services of this man.

Dr. and Mrs. Petticord were visiting in the home of the writer, high in the Colorado Rockies, in the summer of 1971. Much of the conversation during those days centered around the unresolved problem of securing a man who might grace this important office.

“We have brought a lot of pressure to bear on Dr. Climenhaga,” Paul said, with what I thought was a gleam of hope, “but he is involved in so many areas, we hardly dare expect him to accept!”

We all agreed, and said so, just as the telephone began to ring.

I removed the receiver and said, "Hello."

Ah, speaking of angels!! I heard the clear, sharp voice of Dr. Climenhaga asking, "Is Dr. Petticord there?"

"Yes, right here," I cried, as I handed over the receiver.

A moment later a broad smile broke out on the president's face that needed no explanation. Everyone in the room knew beyond a doubt that Dr. Arthur Climenhaga had accepted the deanship of Western Evangelical Seminary.

He continues to serve.

Across the years, many loyal people have served the school. We would be less than fair if we didn't name them:

Full-time faculty: Delbert Rose, Herman Mueller, Kenneth Wesche, Gerald Dillon, Paul Wood, Edward Phinney, Herbert Byrne, Nobel V. Sack, Eldon Fuhrman, Mildred Wynkoop, Bern Warren, Philip Clapp, Bruce Hicks, Norman Bonner, Wayne McCown, Arthur Climenhaga, Leo Thornton.

Part-time faculty (Adjunct): Roy Clark, Wilmer Brown, Ronald Lush, Dennis Hagen, Joe Gilmore, Leslie Parrott, Charles Ball, Myron Goldsmith, Winfield Arn, Nathan Olson, Warren Hoffman, Paul Parker, Ronald Worden, Allen Odell.

Staff persons: Kenneth Eichenberger, Donald Varce, Leonard and Betty Weinert, and Earl and Stella Schneider.

Treasurers: Herbert Bennett, Ralph Cox, Dean Buckley, Edward Obinger, and Alton Wright.

Trustee Board chairmen: A.D. Campbell, Paul Culver, Robert Bletscher, Alton Wright, William Bauman.

Librarians: Majel Michel Warren, Betty Fuhrman, Nobel Sack, Rachel McBeth, Leta Hockett.

Bookkeepers: Mrs. Fred Carpenter, Kenneth Eichenberger, Nancy Haun, Dorothy Fries, Terry Ernst, Joan Wyatt.

Secretaries: Pearl Fankhauser, Helen Bennett, Phyllis Mendenhall, Nelma Buck, Ruth Young, Gladys Ayers Morgan, Betty Fuhrman, Esther Pearson, Lois Robertson Crist, Helen Shutter Karen, Ruth Lundstrom.

In considering the staff, it is always easy to pass hurriedly over the personnel of the business office. To them we pay our bills and pledges, from them we receive financial reports, and about them

Alton Wright



we accept as routine their endless labors. Yet their importance can hardly be over-estimated. And this may be the most expensive operation of an institution when one considers the salaries accountants and bookkeepers are purported to demand. But never in its history has Western Evangelical Seminary been burdened with a salaried treasurer. First to accept this position was Mr. Ralph Cox who donated his services. Mr. Cox was followed by Deane Buckley in 1949 who likewise gave his time and talent, serving until 1956. Then, as the work was becoming much heavier, a business man of unusual ability, Mr. Alton Wright, consented to take over the office. He continues to serve after nearly twenty years, having given thousand of hours to the task as well as multiplied thousands of dollars to the institution. Not only are his records accurate and up-to-date, but his advice and counsel are invaluable in the opinion of the board. He has been chairman of the finance committee for many years; he has served on the campus development committee; and several years ago he was elected to a three-year-term as chairman of the Board of Trustees.

Al, as everyone likes to call him, is a missionary-minded layman of the first order, and much of the success of the seminary project is a result of his faithfulness.

It is impossible, of course, to name everyone who has served the seminary, but no one's work is unimportant. The amazing story of WES is a result of the tremendous cooperation of every person who prayed, labored, gave, or in any way assisted in making it come true.

11

The Valley of the Shadow

To give a decade, or even a year, of one's life to the relentless promotion of a worthy cause may be both a grueling and a satisfying experience. But when one presses on toward the accomplishment of an ideal through an entire lifetime, bearing with strength its burdens, hiding with smiles its disappointments, and accepting with humility its achievement, evening is bound to find him happy, tired and thankful with an inner peace that people of lesser commitment know little of.

But there are limits to what the body can endure. Doctor Petticord has always been strong of limb to which his grueling schedule testifies, but he is not a stranger to physical handicaps. For instance, a rash of mouth ulcers (canker sores) plagued him for more than twenty years.

Grace, speaking in chapel on one occasion, said, "This great hindrance nearly cost my husband his job. Until he found a medicine to control it, he used to preach with cotton swabs in his mouth. The malady has since disappeared . . ." And she, too, knows the ravages of illness for she went on to say, "When this

malady came upon him, I had just spent four years of nearly losing my eyesight. The combination left us more than \$1,000 in debt to doctors and clinics. (A dollar, those days, was worth a dollar) It took years to pay it off (sometimes as little as two dollars to each a month) but we kept faith with all."

These kinds of problems seem to have ironed out in later years, but Paul, having passed his sixty-fourth birthday in 1971, was aware that his years of leadership in the seminary program must necessarily be numbered. After all, he had seen the school develop from a dream into a great and noble institution. During our visit in the mountains, following Arthur Climenhaga's call to accept the deanship, Paul talked at length of his plan to retire at age seventy if, indeed, the Lord would be pleased to let him serve that long.

"Grace and I would like to spend some time in the Orient with our O. M. S. missionaries," he confided, but he went on to say it was not easy for him to begin the process of unloading his responsibility.

And it is not easy for the writer to assume that God purposely strikes a man down to get him to do what must be done, even in the light of the promise that "all things work together for good to them that love God. . ." But it seems that such became the case the following December.

Paul was packing his suitcase to attend an executive meeting of the Christian Holiness Association in Indianapolis when he began to experience discomfort in his chest. He supposed that it was a recurrence of pleurisy and continued with his plans, but he was headed for serious trouble. He returned home on Wednesday, December 10, and that evening he was stricken with a heart attack. Grace rushed him to the hospital.

It is amazing how fast the word reached out across the land, bringing multiplied hundreds of letter and cards from friends who were called to their knees in supplication.

After several days of treatment, however, he rallied and asked for dictating equipment to be brought to his room. The doctors conceded, and he began the task of unloading many and varied responsibilities which others, up to that time, knew little of. He asked Leo Thornton, his vice-president, to come to the hospital

to share administrative concerns. He called also for Al Wright and William Bauman to come, and he shared his burden and concern with them. These men immediately shouldered responsibilities which otherwise may never have been unloaded.

Finally, about the first of the year, what everyone thought was good news filtered through. The heart attack, it said, had not been as serious as was first suspected, and Dr. Petticord was being released from the hospital to convalesce at home.

But it was not to be. Just thirteen days later he was stricken with a major attack that nearly took his life. Back in the hospital, under intensive care, it was doubtful that he would ever regain consciousness again. One can only try to imagine the darkness of the awful hours that Grace endured, expecting every moment to hear that Paul was gone. And, speaking sub-consciously, he told her that he didn't expect to make it, but he would see her in heaven, leaving hardly a tinge of hope for her to cling to. Paul never remembered having talked with her at all.

But God was not ready to call him home. Slowly but surely he made his way back, which was the very thing he had been doing all his life. When, once again, he was allowed to leave the hospital, Grace took him to California where he found rest for body, soul, and spirit, far from the seat of his cares, fully aware that others had shouldered the load which he alone had carried through a long and busy life.

The fact that Paul was fully aware that others had shouldered his load was, in all probability, the one bit of relaxing knowledge that kept him alive as, once again, consciousness replaced the darkness. He had had opportunity to brief Leo Thornton in the special responsibilities of the president's office which may well have been another of *God's mysterious ways a wonder to perform*.

Leo was ready, and that is one of the finest recommendations any man can be given. Actually, he had been in the process of getting ready from the time he was a small boy standing on a back seat of a large church imitating the assistant pastor. Paul Petticord, play the trombone. Leo was cast in the mold of his father, a successful salesman and a dynamic witness for Christ and the church. Like his aggressive parent, Leo "never met a stranger."

His enthusiastic smile, his naturally winsome personality, and his keen grasp of almost any situation, couldn't help but push him to the top. He entered the ministry and soon was pastor of the largest church in the conference. He graduated from Cascade College in 1946, and received the Master of Divinity degree from Western Evangelical Seminary in 1952. He did graduate work at Western Baptist Seminary and the University of Oregon. In 1969, Azusa Pacific College conferred upon him the honorary degree, Doctor of Laws. In addition to the above, upon entering the Army Reserve Chaplaincy, he completed another comprehensive course of graduate study through the military.

In 1957, Leo left a successful pastorate to join the staff at WES, and through the succeeding years he became an invaluable assistant to the president. He became Paul's "Timothy" during the hard years of controversy over liberal theology and church merger with all the ramifications described in earlier chapters of this work. Dr. Petticord, under the fire of ecclesiastical criticism, says now, that without the assistance of his young friend who defended him all the way to the last line of trenches, he may not have been able to stem the tide and win the battle. Dr. Petticord needed the full-time assistance of Leo from the very first, but he willingly released the younger man to pursue, on a part-time basis, other fields of activity which would broaden the scope of his later effectiveness in leadership. Not only did this include the Reserve Chaplaincy referred to above, but also three terms in the Oregon State Legislature, where he was known as an effective witness for Christ, an invaluable exponent of the seminary, and an active and excellent legislator.

Dr. Thornton, now giving full-time (and more) to the office of Executive Vice-President of Western Evangelical Seminary, continues to carry a great portion of the administrative load.

Two more years have slipped away, and Paul is at his desk as usual, but now he does the work of one man instead of many. And it is the hope and prayer of all his friends that he may continue on at his task until he reaches three score years and ten. Then, may God be pleased to allow him and his good companion to spend those months or years they once talked about, in the Orient or wherever He may lead them.

Leo Thornton



Arthur Climenhaga



Today and Tomorrow

February 6, 1974, marked a never-to-be forgotten milestone in the life of Western Evangelical Seminary. That day the AATS granted the school its long-awaited accreditation.

(It should be noted here that some years earlier, through the efforts of Dr. Wesche, an associate membership in the AATS had been secured.)

The announcement that full accreditation had been attained was made later in February when the trustees gathered in Portland for the annual board meetings at WES, and one can hardly describe the deep sense of satisfaction it created among the men. There were two footnotes attached, however, that called for immediate and serious consideration. To assure this coveted accreditation in years to come, faculty salaries were to be raised to meet existing standards, and another 3,000 volumes were to be added to the library. (The average cost of purchasing and processing a new book is approximately seventeen dollars.)

To erase those footnotes meant that \$81,000 would have to be raised over a three-year period. It was the seminary's great

friend, Bill Bauman, who came to the rescue, challenging the remainder of the trustees to match a \$40,500 gift.

Those who were present will never forget the calm, effective way in which the Reverend George Millen presented the challenge to the group, asking for three-year pledges from his colleagues. A few exciting moments later, the pledges were tallied, reaching an amazing total of \$35,405. By action of the board, Mr. Millen was instructed to write to the absentee members to raise the remaining \$5,095.

From a letter dated March 11, 1974, by Dr. Petticord and Dr. Thornton to the constituency, we quote the following paragraphs:

"This last board meeting was, no doubt, the most fabulous expression of interest and support we have ever known". . . The response to the three-year fund-matching program was certainly beyond our faith.

"We would like to share our feelings about this tremendous response of \$35,405! This not only states clearly that we as a board are going to raise the library deficiency, but . . . the salary deficiency . . ."

If this were a history book (in a strict sense of the word) it would necessarily be concluded at this point, for history is always written in the past tense. It is true that the writer would be more than presumptuous if he were to picture air castles, many of which exist in the dream world surrounding WES, but he would be less than fair if the drawing board on which the last two buildings in the school's fifteen-year projected plans was not exhibited. The fifteen-year period will have ended by 1976. And, as the following, closing paragraphs of this work will bear out, the year, 1976, will in all probability see the completion of both a chapel and a student center.

A new chapel which is to extend northward from the present fellowship room or temporary chapel, will seat 330 people. In addition there will be a prayer room and a choir loft. The present fellowship area will provide over flow seating when needed.

The bookstore will have become a nursery by then, and a completely covered entrance between it and the new chapel will reach all the way back to the educational building and library.

From bottom to top: Miss Leta Hockett, the Philip Clapps, the Emert Lundstroms, the Norman Bonners, the Gerald Dillons, the Kenneth Wesches, the Paul Petticords, the Leo Thorntons, the Arthur Climenhagas, the Nobel Sacks, the Bruce Hicshes, the Donald Varcas, the Wayne McCowns, the Leonard Weinerts, the Earl Schneiders, and the Alan Wyatts.



How will the new chapel be financed? Well, we may expect a call soon for matching funds, for an anonymous donor has already made a gift of half the estimated cost.

The other new building, a beautiful structure to be known as the Bauman Center, will be located just east of the library; to the south of the administrative offices. This functional building (24,000 sq. ft.) will contain counselling rooms in addition to a large area for group therapy, and another similar area for the campus bookstore. There will be a regulation gymnasium, a kitchen, a coffee bar, a hand ball court, a room for physical therapy and both an adult and a kiddie swimming pool. The gym, as an auditorium, will have a seating capacity of nine hundred, six hundred when used as a dining room.

Mr. William Bauman, for whom the center is being named, is providing half the cost. Presently, the Kresge Foundation has the matter of matching his funds under serious consideration.

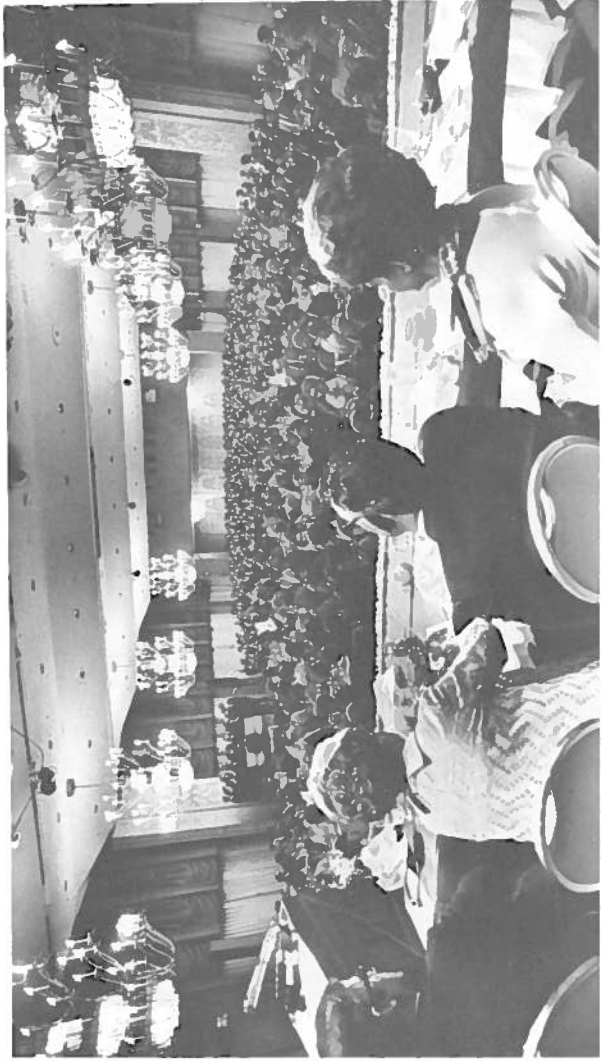
These two buildings, and hence the 15-year campus improvement program should be finished on schedule. When that is accomplished, Western Evangelical Seminary will be equipped to care for a student body of two hundred which, we remember, was Dr. Petticord's original goal. Others will build from there.

Seldom does any man manage to keep on schedule through a long and busy life — neither falling far behind nor pushing dangerously ahead — to finally cross the goal line on the morn of his retirement. Barring some unforeseen complication, Dr. Petticord and his good companion may stand just so — aglow with *that peace of God that passeth all understanding* — to receive the hearty congratulations of a multitude of friends.

So, with a tinge of sadness, we reach the end (open-end, that is) of the amazing story of Western Evangelical Seminary which was born (and reared) for such a day at this.

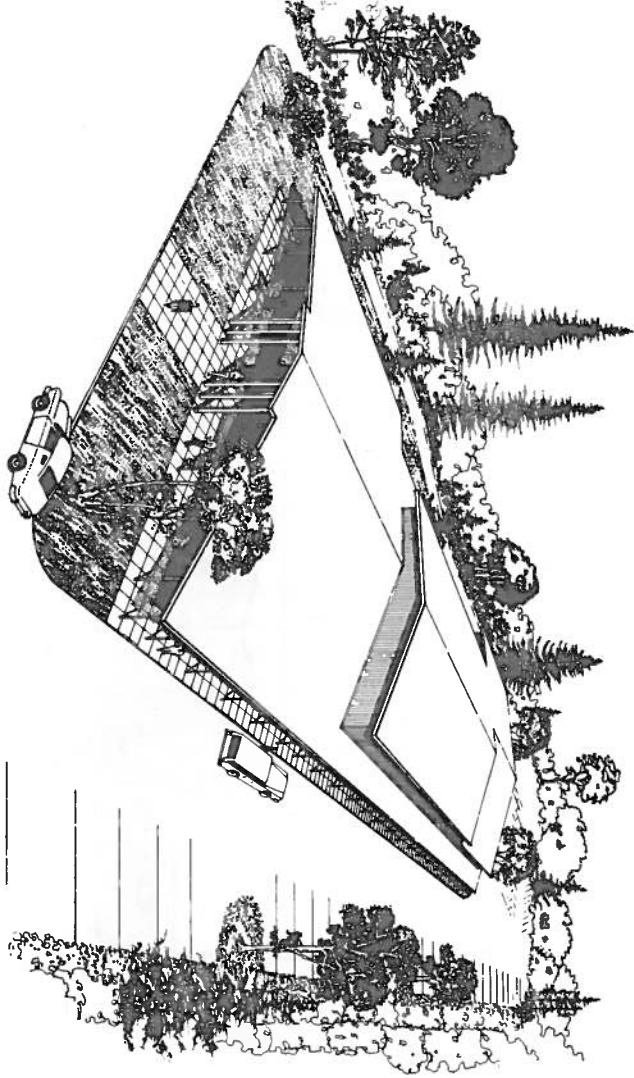


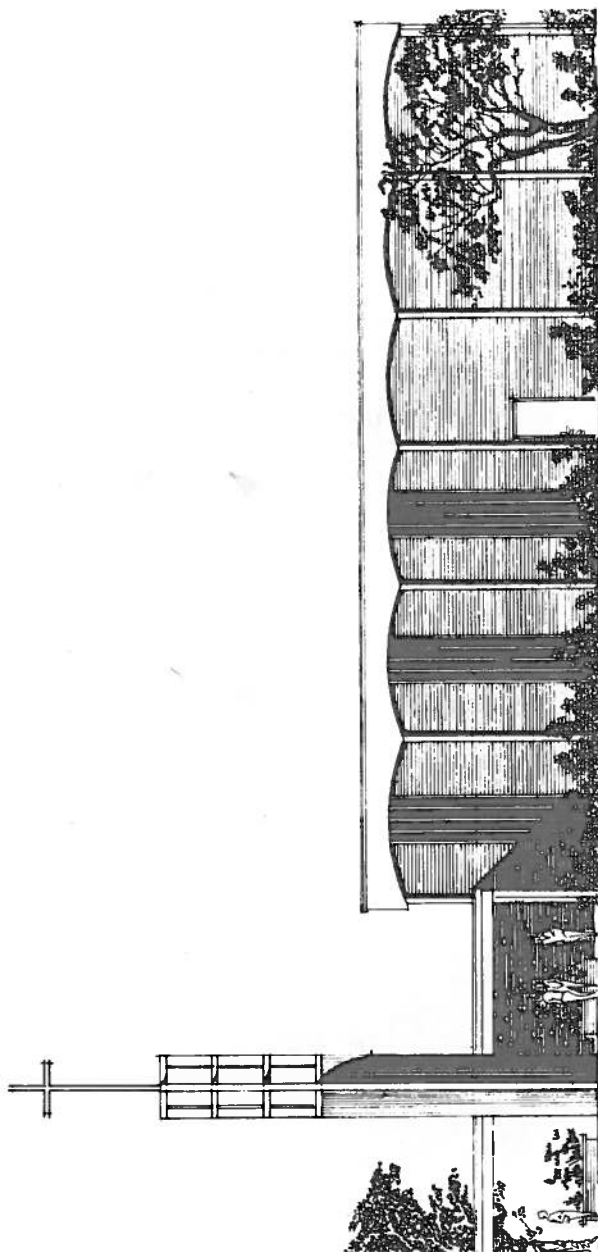
Dr. and Mrs. Petticord



Of special historical significance in the life of Western Evangelical Seminary was the celebration of its twenty-fifth anniversary, May 8, 1972, at the Portland Sheraton Hotel. Senator Mark O. Hatfield and State Superintendent of Schools, Dale Parnell, addressed the assembly. Responses were given by Dr. Arthur Climenhaga, dean elect, and William Bauman, Chairman of the Board. Dr. Leo Thornton, Vice President, was Master of Ceremonies, and Dr. Paul Petticord, President (absent because of illness) was represented by his wife, Grace.

, Bauman Center (Architect's Drawing)





The New Chapel (Architect's Drawing)

Epilogue

Back of Every Successful Man

By
Alice Dillon

In the fall of 1947, the first women arrived at WES anticipating new experiences which were not always what they expected. They were spiritually enriching, however, as the spirit of acceptance, love, and support prevailed. And it united and strengthened each successive group of seminary women.

A *Students' Wives Club* was organized the first year of the seminary, but unfortunately the name was an innocent blunder. A few single women attended the meetings in spite of it, but others felt excluded and stayed away. Soon the name was changed to *Seminary Women* which left no doubt that the group included every adult female.

Christian fellowship was fostered in regular meetings from the beginning by programs, discussions, prayer times, singing, games, and delicious desserts. A more lasting fellowship, probably, was found in the everyday campus life where sharing and accepting help was (and is) forced upon all.

Many students' wives from the middle west were nearly overwhelmed by the abundance and size of Willamette Valley

berries and other fruit. They saw this new land in something the way the Israelites must have viewed Canaan — *a land flowing with milk and honey*. But they were 20th century women who would conquer hardship and hunger by working the tomato fields, strawberry patches, and apple orchards. One enthusiastic young wife picked and canned so many plums that her family still can't stand them. Two girls, in the endless rain, picked free tomatoes and came home soaked to the skin, but with bushels of them — all green. They laid them out on newspapers where they ripened so slowly in the cold damp weather that it took weeks to can them. The satisfaction of keeping the wolf from the door, however, is greater than the inconvenience, and working together is always fun. Two industrious wives borrowed a hand-operated cider press which they placed beneath an apple tree on the camp grounds. They made fresh cider to their heart's content, and to the delight of all their friends and neighbors.

There were no screens on the windows and doors of the little houses on the camp grounds, those days, and shoes, mittens, toys, laundry — even a beef roast — were lost to a beautiful Irish setter. His huge pile of treasure, which he hid under a platform, was discovered after a few weeks of sleuthing.

Some years there were more than the usual number of babies born to campus couples, and Grace Petticord found in Psalms 104:17 that the storks live in fir trees. This saying was assigned to the WES campus and became a part of the seminary legend. Kid Row is the name given to one of the streets, and it still fits the area.

Eager young wives followed their husbands to their weekend pastoral engagements which satisfied the urge to be in the Lord's work. The \$100 a month stipend paid to one family who drove 200 miles to pastor a small church, barely covered the necessities of life, but they thoroughly enjoyed the scenery and were happy with the arrangement. The love and warmth of their congregation more than made up for the small salary, so they said, and the generous families gave them more in fruit, vegetables, meat and eggs than they paid in money for pastoral leadership.

Since those early days, the seminary has developed a Field

Education course to help young men and women find suitable churches where they may get practical training, as well as credit toward their degrees.

The adventures of campus living bring happy memories to those who accept their days, in cramped quarters with short supplies, as part of the schooling the Lord provides for them. One senior's testimony stands out in praise to God. This young man with his wife and two small sons were without funds several times during their first weeks at WES because of medical bills for a sick child. Their trust in God, Who alone understood their problem, grew steadily by the remarkable way He provided for them when there was nothing in the house to eat. This student drove a school bus where unclaimed sack lunches became the meals his family accepted as God's answer to their prayers. Since those days the *Seminary Women* have stocked staple groceries and have kept a small contingency fund available for students in temporary need.

Bear ye one another's burdens describes groups of seminary women over the years. They have seen miracles of grace as Jesus answered with love to lonely hearts, with healing for the sick, and funds for the needy. He has given peace for upset feelings, direction for service, safety on trips, and help with crowded schedules and exams. Missionaries and former students have surely been helped by their intercessory prayers. One time when a beautiful baby girl was born to a campus couple, the mother became so desperately ill that she expected to die. A chapel service became a prayer meeting as the whole seminary family rallied in her behalf. God heard, and He confirmed to her heart that very hour that she would get well and be used in a parsonage to serve Him.

One foreign student and his family lived on "mostly potatoes and bread one winter." Through their spiritual determination to follow God and their prayerful sharing, they developed a deep compassion for the unfortunate. They finished school and returned to their homeland to help start churches and orphanages backed by the prayers of their seminary friends.

These kinds of situations, multiplied both by the years and the number of students, illustrate Christian fellowship at its finest

and demonstrate how the sharing of one another's burdens aids in spiritual growth. Seminary life provides a valid testing ground for moral and spiritual values as the women settle their problems together, and exchange mutually helpful ideas.

Another student, burdened by the cares of providing for his family and the grueling schedule of classes and study, gave up on three different occasions, deciding to leave school. His mind was changed twice by the gentle persuasion of his wife and friends, but the third time he was bound to leave anyway. He stopped by the president's home to report his intentions. The wise lady of the house listened carefully without rebuking him or showing disapproval. When he was finished, she asked him simply if God had not called him to WES to study for the ministry. When he said, "Yes, of course," she told him that although he was discouraged, he should not run away in disobedience. She added kindly that he should go home, unpack, and mind the Lord. God must have been using her, for the young man did just that. He stayed, studied, graduated, and returned to his home state to enter the ministry. In quiet, impressive ways, the seminary staff and members of the faculty have often helped change and shape the lives of young people.

Classes and special sessions were provided from the first to help wives of fledgling pastors and missionaries take their places with confidence and knowledge. Various speakers, from time to time, instructed the women in areas including personality, diet, exercise, hair care, grooming, wardrobe, telephone manners, stage fright, marriage counselling, child discipline, entertaining, cooking for large groups, and many, many other responsibilities.

Making flannelgraph backgrounds for Sunday school and child evangelism classes has been especially helpful. Puppet making for childrens stories helped teach numerous Bible stories and spiritual lessons, and some of the women even remember a hand-puppet replica of Dr. Petticord complete with glasses.

The faculty has held classes for the women in Bible study, theology, Christian education, counselling, and devotional classics. Some women have taken these classes for credit, and all have experienced spiritual enrichment. A few women have earned academic degrees. Many wives have typed term papers

and theses to help their men. Others have held jobs so their husbands could attend classes full time. Some have stayed home to rear small children, but all have done their part, and they all anticipate their special diploma called a P. H. T. (Putting Hubby Through) which is granted at the senior banquet.

Seminary women have always worked on special projects. In the beginning, the most urgent need was a replacement for an old leaky washing machine which was left from the summer camps. It stood in a primitive, barn-like building, and everyone used it. The women, therefore, were rightfully proud of the first project, a shiny, new Maytag washer, which was ceremoniously installed by the women, their equally proud husbands, the administration, and the faculty. On rainy, winter days, one could see diapers and other laundry drying on front porches, under the trees, and any available place inside or out. But there were beautiful days too, and life was great, really.

Forgetting their own tight budgets, the seminary women were always concerned for others. So, when a flood at Vanport City in May, 1948, left thousands of people homeless and destitute, they collected donations on the campus and bought groceries to help.

The second year the women's project was lovely flowered drapes for the library and venetian blinds and drapes for the student lounge in the dining hall. Colorful horses galloped on a green and gray background adding to the "out west" feeling. The women, making every dollar count, found yards and yards of fabric on sale at a down-town store. These projects established a trend as the seminary women worked together through the years to provide Christmas parties for the children, window blinds and book racks for the chapel, a snack bar for the students, dishes and flatware for the kitchen, book carts for the library, costumes for the Oregon Centennial celebration, four hundred dollars for a missionary family, an annual silver tea for church women of the area, and numerous baby showers.

Most of the seminary women cherished, especially, two traditional events. First, the fall retreat with its opportunity to get away from heavy schedules to relax and seek spiritual renewal at some hide-a-way mountain lodge or beach camp. Women

became school-girls again for the moment, delighting in slumber parties where sleep is far from reality and conversation drifts on into the night, ranging from giggling to serious spiritual pursuits.

Second, the Christmas season becomes official at the seminary with a lovely dinner given by faculty women and wives. Christmas carols and readings, and the exchange of small gifts are all enhanced by dressing in one's prettiest for this festive evening.

From page eleven of the 1954 *Evergreen*, we take the following quotation:

"It would be difficult to imagine a parsonage where there lived a good minister of the Gospel, without imagining as well the minister's faithful wife who is a constant source of spiritual strength to him. WES has recognized the responsibility of the pastors' wife and has done all in its power to help her become a better one."

Appendix

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EX OFFICIO—Treasurer (elected annually by Board of Trustees)

Wright, Alton, 11095 S.E. Vista View Lane, Clackamas, Oregon 97015

STATEMENT OF FAITH

1. We believe that there is but one living and true God, an eternally existent spiritual Being of absolute knowledge, power, and goodness, Creator and Preserver of all things visible and invisible; that in the unity of this Godhead, there are three persons of one substance, power, and eternity—Father, Son, and Holy Spirit.

2. We believe that Jesus Christ is the second person of the triune Godhead; that He was eternally of one substance with the Father; that He became incarnate by the Holy Spirit; was born of the Virgin Mary, thus uniting in one perfect personality forever two whole and perfect natures, Godhood and manhood, very God and very man, the God-man, Jesus Christ.

3. We believe in the personality and deity of the Holy Spirit; that He did proceed from the Father and the Son and is the third person of the Godhead, of one substance, power, and eternity with them; that He is present with and active in the church, convicting the whole world of sin and righteousness and judgment.

4. We believe that the sixty-six books of the Old and New Testaments, which the church has universally accepted as the Holy Scriptures, were given by divine inspiration and constitute the revealed Word of God, as the only supreme, sufficient, and authoritative rule of faith and practice, and that the Holy Spirit, who motivated men of God to speak through the written Word, has providentially guarded, in its preservation, the integrity of the message, and continues to illumine the hearts of those who read that they may understand God's redemptive plan.

5. We believe that man was a special creation by God but that he forfeited his first estate and is very far fallen from original righteousness; and because of the corruption of his nature, as received from Adam, he is inclined to evil and that continually.

6. We believe that Jesus Christ died for our sins, and by the shedding of His Blood made an atonement for the sins of all mankind, that this atonement is the only ground of salvation. We also believe in Christ's bodily resurrection from the dead, that He ascended into Heaven to the right hand of the Father and is there engaged in intercession for us.

1972-1973 ENROLLMENT SUMMARY**GENERAL CLASSIFICATION**

Working toward M.Div. Degree	72	Working toward Diploma	
Working toward M.R.E. Degree ..	12	in Theology	1
Working toward M.A.R. Degree ..	8	Special Students	30

DENOMINATIONAL REPRESENTATION

Assembly of God	4	Independent	3
Baptist	2	Independent Fundamentalist	
Brethren	1	Churches of America	1
Brethren in Christ	1	Korean Holiness	1
Christian and Missionary Alliance	3	Mar-Thoma	3
Church of God (Anderson)	4	Mennonite	5
Congregational Methodist	1	Methodist	1
Conservative Baptist	1	Missionary	3
Evangelical Church of Canada ...	3	Missionary Alliance	1
Evangelical Church of North		Nazarene	3
America	29	Presbyterian	1
Evangelical Methodist Church	6	United Church of Christ	1
Free Methodist	26	Wesleyan	12
Friends	7		

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Arizona	1	New Mexico	1
California	11	New York	1
Colorado	1	North Dakota	1
Idaho	2	Oregon	54
Illinois	1	Tennessee	1
Iowa	1	Washington	23
Kansas	2	Canada	3
Michigan	1	China	1
Minnesota	2	India	6
Missouri	1	Japan	1
Montana	4	Korea	1
Nebraska	1	West Indies	2

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Asbury College	1	Gordon College	1
Azusa Pacific College	7	Greenville College	2
Bartlesville Wesleyan	3	Hillcrest Christian College (1)	1
Bethany Bible	1	Keio University	1
Bethel, Mishawaka	2	Lewis & Clark	1
Caribbean Wesleyan	1	Los Angeles Pacific	1
Cascade College	8	Michigan State College	1
Chinese Naval Academy	1	Mt. View Bible College	1
College of Great Falls	1	Multnomah School of the Bible	2
Columbia Basin College	(1)	New Mexico State University	1
Colorado State University	1	N.W. College of Assemblies of God	2
Eastern Montana	1	Olivet Nazarene College	1
Eastern Washington	1	Oregon College of Education	6
Emporia State Teachers College	1	Oregon State University	2
George Fox College	8	Pacific College	1

Pasadena College	1	University of Calgary	1
Portland Community College	(1)	University of California, San Diego	1
Portland State University	4	University of Minnesota	2
Roberts Wesleyan	2	University of Northern Colorado ..	1
San Diego State	3	University of Oregon	2
San Fernando Valley State	1	University of Washington	2
Seattle Pacific College	16	Vennard College	3
Simpson Bible College	1	Warner Pacific College	7
Soongsil College	1	Wesley Bible College	2
South India Seminary	1	Western Washington College	2
Southern California College	1	Westmar College	1
Southern Colorado State	1	Westminster College	1
Tankuk University	1	Yeotmal Seminary	1

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